

"Here is the patience of the Saints : Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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# BATTLE CREEK, MICH., FIFTH-DAY, MARCH 27, 1879.

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# The Review & Persiti 4. Votive gifts and offerings. These are hung about the altars by those who have made a vow to God in some case of danger. Just so IS ISSUED WEEKLY BY The Seventh-Day Adventist Publishing Association. ELDER JAMES WHITE, Presideni. M J. CHAPMAN, Secretary, H. W. KELLOGG, Treasurer TTWO DOLLARS A YEAR IN ADVANCE, or One Dollar a Vol. Address, Review & Herald, Battle Creek, Mich. SIGNS OF CHRIST'S COMING. WHY drag thy chariot wheels, O Time ? How slow the moving hours! When will thy buds, O "blessed hope," Expand to perfect flowers? When will the black and weary night,

So full of sins and sighs, End, and the dawn of righteousness Upon the world arise?

Crowns tremble 'neath His "iron rod." Thrones sway in every blast; Dark shadows of events to come Upon the world are cast!

The stately pillars of our pride, On which we placed our trust, Like Jonah's gourd, in one brief hour Are leveled with the dust.

The pestilence, with fetid breath, Comes up from slum and pen, And stalks through hall and pauper hut To take the lives of men.

Are these His signal-flags unfurled-His watchfires in the night-To tell us of His near approach Who brings the promised light?

Then lift your heads, ye weeping ones! Look upward through your tears! Your night of sorrow soon shall end In Heaven's eternal years. -Selected.

# Our Contributors.

#### THE IMMORTALITY OF THE SOUL. ELD. D. M. CANRIGHT.

PAGAN AND CHRISTIAN DOCTRINES OF THE SOUL COMPARED. ----CONCLUDED.

MR. DOWLING has brought a great amount of evidence showing that popery is little more than paganism with another name. "In tracing the origin of the corrupt doctrines and practices of the Romish church," he says, "we have had frequent occasion, in the preceding chapters, to allude to the fact that most of its anti-scriptural rites and ceremonies were adopted from the pagan worship of Greece, Rome, and other heathen nations."1

In the year 1729, a distinguished scholar and divine of the Episcopal Church of Eng. land, Rev. Dr. Middleton, visited the city of Rome, not as a theologian, but as a classical scholar, to study the ancient classical antiquity of the Greek and Roman pagans. land. Hence there is unfortunately too much But when he reached Rome, so exact did he truth in what Dr. Challoner, a Roman Cathofind the resemblance between the temples, | lic, says in his reply to Dr. Middleton's letthe images, and the ceremonies of popery and paganism, that he came to the just conclusion that he could in no way so well acquaint himself with ancient paganism, in all its ceremonies of worship, as by studying the Roman Catholic worship. After carefully studying and comparing the two systems of worship, he wrote "A Letter from Rome, showing an exact conformity between popery and paganism; or the religion of the present Romans derived from that of their heathen ancestors." He has enumerated several points in which paganism and the papacy exactly agree. 1. The burning of incense. They practice this in just the same manner as the old heathens did. 2. The use of holy water. At the door of every Catholic church is a vessel of holy water, with which every one who enters is sprinkled. Just so it was in all the old heathen temples. 3. Burning wax candles in the daytime. Here, again, they follow the ancient pagans, as that was their custom. <sup>1</sup> Book if. chap. ii.

did the old idolaters. This was so rich a thing for the priests that it was soon imitated. 5. Adoration of idols and images. Pagans made images of their dead heroes, and others, and then bowed before them in prayer. So these Roman Christians make images of their martyrs and chief saints, and adore before them. 6. The gods of the pantheon turned into popish saints. The noblest heathen temple now remaining in the world is the pantheon in Rome, formerly dedicated by the heathen to Jove and all the gods. When the Christians got possession of it, it was re-consecrated to the Blessed Virgin and all the saints. With this single alteration, it serves as exactly for all the purposes of Christian (?) worship as it did for the pagan worship for which it was built. In many instances, even the old heathen idol was not taken down; but was only re-dressed, re-consecrated, and then worshiped as before, under another name! 7. Road-gods and saints. The pagans had their gods set up by the roadside at convenient distances for travelers to worship. The Catholics have the same. 8. Processions of worshipers. The religious pomps and processions of the heathen, according to the descriptions given of them, were so like those we see on every festival of the Virgin that none can fail to see their connection.

This comparison, says Dr. Middleton, might be easily carried on through many more instances. But the above are sufficient for my purpose. The learned doctor concludes his letter thus: "I have sufficiently made good what I undertook to prove,---an exact comformity, or uniformity rather, of worship, between popery and paganism; for since, as I have shown above, we see the present people of Rome worshiping in the same temples, at the same altars, sometimes the same images, and always with the same ceremonies, as the old Romans, they must have more charity, as well as skill in distinguishing, than I pretend to have, who can absolve them from the same superstition and idolatry of which we condemn their pagan ancestors."<sup>2</sup>

In these facts all Protestants are agreed. They show clearly how terribly Christianity had become corrupted with heathen doctrines before the rise of the Reformation. But Protestants who came out from the papal church at the time of the Reformation did not rid themselves of every false doctrine received by their fathers from the pagans. It was too much to expect that they would cast off all their errors, and adopt all the truth. Hence there has been need of a continual reformation ever since, by such men as Wesley, Whitefield, and others. Very many Romish errors were retained, if I mistake not, Very many by the reformers. Dr. Middleton was a member of the established church of Engter from Rome. He thus turns Dr. M.'s arguments against himself and the Protestant church of England: "And by the selfsame way of arguing," says Challoner, "by which he pretends to demonstrate an exact conformity between the religion of the present Romans and that of their heathen ancestors, these same gentlemen will, with a much fairer show of probability, prove an exact conformity between the religion by law established, and popery. The consequence of which will be, if the doctor be not mistaken in his parallel, that the English Protestancy is no better than heathenish idolatry."

heathen origin of this doctrine among the Roman Catholics, we have shown its origin among all Christians.

Let us now compare the pagan and Christian doctrine of the soul.

1. Plato held that the soul is immortal. Christians hold the same. This was not learned from the Bible; for the Scriptures never say a word about the immortality of the soul. It was learned from the heathen Platonic philosophers, as we have seen.

2. Plato held that the soul was of a very ethereal nature. Christians teach that it is immaterial. Neither was this learned from the Bible, as that book never once mentions such a thing.

3. One of the arguments on which Plato most relied to prove the immortality of the soul was its spirituality. So it is with Christians. Bible writers are never found using that argument.

4. Plato held the soul to be a part of God. The same is often heard from Christians. Says the Christian poet,-

#### "Our souls are his immortal breath."

D. W. Clarke, D. D., a bishop in the M. E. Church, may be considered a fair exponent of orthodox faith on this subject. In his late popular work, "Man all Immortal," he uses this language with regard to the soul: "Can we wonder that the undying spirit-that emanation of light and glory from the bosom of the Eternal-should rise above our comprehension ?" Once more : "It is the high and indisputable proof of the divinity that dwells within us." 4 So exactly like the language and sentiments of the ancient heathen philosophers is the above, that one would readily suppose that he was listening to Plato himself, if he were not informed that this is the language of a Christian bishop / As we have seen, this idea that the soul is an emanation from God, a part of divinity, right from the bosom of the Eternal, is the very heart of the pagan doctrine of the soul. Who, then, can fail to see the heathen fountain whence this came? It did not come from the word of God, as nothing of the kind is there taught.

5. Plato, and all the pagans who argued for the soul's immortality, likewise held to its pre-existence. Many of the early Christians held the same, and some hold it now.<sup>5</sup>

6. Plato taught that the soul alone was the real man. So thought Origen, and so teach Christians now. How often we hear ministers of to-day say, as they point to a corpse, "This is not your friend. He is not dead. He is in Heaven. This is only the old tenement in which he lived,----the prison of his now freed soul." The very original of this may be found in Plato's Phædo. Here it is : "Crito having asked him afterward in what manner he wished to be buried, 'as you please,' said Socrates, 'if you can lay hold of me, and I do not escape out of your hands.' At the same time looking upon his friends with a smile, 'I can never persuade Crito,' says he, 'that the body, but is actually a gainer in that catastrophe. Here, again, Christians teach exactly the same as those old pagans.

11. The pagans had a purgatory prepared, in which to partially purge impure souls im-mediately after death. The Catholics have the same.

12. Plato taught that those who were pure from all sin went immediately to Heaven on the death of the body. Exactly like this, Christians send their righteous saints straight to Heaven at the death of the body. In this they have again faithfully copied Plato.

13. Plato and the other heathens sent the incurably wicked straight to hell at death. Here, again, we have the original of the modern doctrine of sending the wicked immediately to hell at death.

14. The pagans deified their dead friends, exalted them into angels, demi gods, and gods, made images of them, and then prayed to them for assistance. Christians have done the same thing with their saints. The saint and image worship of the Roman Catholics is a facsimile of the old pagan worship of heroes.

15. The pagans taught that little children would go to hell. Thus, Virgil describing the miseries of the damned, says,-

And now wild shouts, and wailings dire, And shrieking infants, swell the dreadful choir."

Christians, both Catholic and Protestant, teach the same horrid doctrine. "The condemnation of children dying without having been baptized," says the Catholic Bossuet, "is an article of firm faith of the church. They are guilty, since they die in the wrath of God, and in the powers of darkness. Children of wrath by nature, objects of hatred and aver-sion, cast into hell with the other damned." The Calvanistic doctrine on this point is well known. This tenet is well worthy of its heathen origin.

16. The heathens gave most terrible descriptions of hell, and the woe and torments of the damned there, comparing well with modern orthodox descriptions of hell.

Here are sixteen points of identity between the pagan and Christian doctrine of the immortality of the soul, which embraces the whole doctrine in about all its phases. This, with the historical evidence already presented, makes it quite certain where this doctrine originated, and how it came among Christians.

<sup>7</sup> Pitt's Æneid, VI. 385, etc., quoted in Origin and Hist, of End. Pun, p 77. <sup>8</sup> Quoted by the same. 12

### STARTLING RESULTS OF THE LATE WAR IN TURKEY.

WAR is always a terrible calamity, but the world has as yet gained only a very partial idea of the results of the late war in Turkey. It was unlike any European war of the present century. Although it was complicated by foreign invasion, it was essentially a civil war. It was also a religious war. It was at times a war of extermination. We know something in America of civil war, although, strictly speaking, our last war was of that character only in certain localities, as in Eastern Tennessee and Missouri; but happily we know nothing as yet of a religious civil war, -a war in which each town and village is divided against itself, and in which neighbors, separated for centuries by religious differences, regard each other as infidels worthy of death. The war commenced in Herzegovina in July, 1875. It came to an end nominally in March, 1878, but in fact is still in progress in certain localities. Russia took part in it after April, 1877, for eleven months. There were few important battles, but the war has proved to be the most fatal of late years to the armies engaged. The number of soldiers who have perished cannot be less than a million. The Russians acknowledge a loss of over 300,000 in Europe and Asia. The Roumanians, Servians, and Montenegrins lost at least 50,000 ; the Austrians, not less than 30,000. There are, of course, no statistics in regard to the Turkish losses, but care-

With regard to the doctrine of the immortality of the soul and eternal misery, most of the Protestant churches have retained nearly all the tenets received by the Catholics from the pagans. With a few modifications, the orthodox Protestants still hold the same as the papists in their belief respecting the immortality of the soul. Hence, in proving the

\* P. 280.
\* Catholic Christian Instructed, p. 3, Preface.

Socrates is he who converses with you, and disposes the several parts of his discourse; for he always imagines that I am what he is going to see dead in a little while. He con-founds me with my carcass, and therefore asks me how I would be interred."

7. Plato, and all pagans who taught the immortality of the soul, held that the body was the prison of the soul. Christians believe the same.

8. Plato taught that matter in the gross, and the body in particular, was naturally cor-rupt, and the origin of all evil. Many Christians teach the same.

9. This doctrine, when received among the pagans, immediately gave birth to that abominable set of gloomy and misanthropic men, the Eremites and Ascetics. So, as soon as this doctrine of the immortality of the soul was received among Christians, it produced an exactly similar class of men,-the Monks, Hermits, Anchorites, etc.

10. Plato and the pagans held that the soul not only does not die with the death of

Chap. i. p. 18.
Alger's Doctrine of a Future Life, part i. chap. i. p. 6.
Rollin's Anct. Hist., vol. i. book ix. chap. iv. sec. 6, p. 365.

ful investigation as to the number drafted and the present force of the army makes it certain that the number exceeds 600,000. The present condition of the Turkish army is such that if there is no improvement, there will soon be very little left of it. There is a large force about twenty miles from Constantinople engaged in building fortifications. They are living in tents, with so little clothing that many are unable to leave their tents at all, with so little food that there have been days when their whole ration consisted of half a biscuit. If such is the condition of troops under the command of Baker Pasha, an Englishman, within twenty miles of Constantinople, what must be their fate in other places under Turkish officers?

It is sad to think of the sacrifice of a million brave men, but this is by no means the most startling result of this war. It has been accompanied by massacres, and by movements of population which remind us of De Quincey's famous story of the "Flight of a Tartar Tribe," and which I think have no parallel in modern times.

This movement commenced in Bosnia and Herzegovina in 1875, when the greater part of the Christian population fled to Austrian territory. Some went to Servia and Montenegro. The war from the outset was one of plunder, outrage, and massacre; but the Mussulman population, comprising most of the land holders and supported by the Turkish army, had every advantage over the Christian peasantry. Bands of rebels could main-tain themselves in the mountains, but could do nothing to defend their homes and fami-The great mass of the people had no choice but flight or massacre. They fled, and it is only since the Austrian occupation that they have been able to return. During their exile at least half have died of cold, hunger, and fever, although the Austrian government has expended large sums of money in aiding them. We may estimate the loss of life at 200,000 souls in these two provinces. Add to this the fear, anguish, torture, and distress of every kind, which have been suffered by the whole population, and we have a picture of misery to move the hardest heart.

In the spring of 1876 the Turkish government foresaw a Servian war, and ordered the Bulgarian massacres, to terrorize the prov ince and insure their line of communication. About 12,000 were massacred, and a large number of towns were destroyed. This was followed by the flight of a large part of the Christian population of the district to the mountains and large cities, but, unfortunately, most of them were afterward induced to return. The war with Servia and Montenegro depopulated the frontier districts, but only for a time. When the Russians crossed the Danube, the tables were turned ; and the Moslem population of the Dobrudscha and of Northern Bulgaria fled with precipitancy,men, women, and children,-to take refuge in the Turkish fortified towns. At Rustchuck, Shumla, and Varna, for months, they crowded every house and even lived in the streets. The typhus raged among them, and great numbers died of want. Some came to Constantinople. Many, especially the Circassians, were transported to Asia Minor. The remnant have just now returned to their homes.

At the same time Suleiman Pasha, under orders from Constantinople, undertook to exterminate the Christian population of Eastern Roumelia. Great numbers were massacred, but most of the population fled over the Balkans, suffering untold misery and anguish; but their flight was in summer, and their suffering less than that of the great Mohammedan exodus, which took place when | ing a friend of mine, to whom Prof. Owen the Russians crossed the Balkans. It was had sent his card with the expression of a mid-winter, and a season of unusual severity; but as the Russians approached, a wild panic seized upon the whole Moslem population. They seem to have felt that a terrible retribution was about to fall upon them for all the wrong which they had done to the Christians, and, without waiting to see a Russian soldier or hear a Russian gun, they fled. I think not less than a million of souls thus left their homes, some going toward Macedonia, but the majority seeking to reach Con-stantinople. They carried with them what they could, and plundered as they went; but their sufferings were terrible beyond description. Multitudes froze and starved to death by the road side. Epidemics broke out among them, and swept away hundreds. In some cases the Russians overtook them. Then they threw their children away or drowned them in the rivers, left everything, and fled. In one case the advancing Russians collected and cared for several hundred small Turkish children picked up in a single day. They crowded the trains for Constantinople, and died by the score in the cars. They died at Constantinople of epidemics,

cold, and starvation. Of all this vast multitude very few have returned to their homes or ever will return. Probably half of them are already dead; a large number are now dying of starvation in the Rhodope Mountains; others have been sent to Syria and Asia Minor. Perhaps 50,000 remain in Constantinople and vicinity. By the treaty of Berlin, no Circassian is allowed to live in Bulgaria or Roumelia. The Bulgarians have returned, and it has become a thoroughly Christian province. The recent massacres in Macedonia and the retiring of the Russians from Thrace have also caused a large Christian emigration from these provinces into Eastern Roumelia. I think we may set down the loss of life in these various massacres and migrations in European Turkey at not less than 750,000, not including Bosnia and Herzegovina.

At the same time a similar movement of population has been going on in Asia Minor. When the war broke out, the half savage Kurds were armed and let loose upon the peaceful Armenian population of Eastern Asia Minor. They are still ravaging the country from time to time. Large numbers of Armenians have been massacred, many have been carried off as slaves, and it is said that about half of the Armenian population from the provinces of Erzroom and Van have emigrated to Russia. The suffering from fever, famine, and other causes, has been very great, but I have no means of estimatng the loss of life.

Other small displacements of population have taken place. In Sukum Kaleh and vicinity the people were incited to insurrection by the Turks, and on their defeat were transported to Asia Minor. The loss of life in this emigration is said to have exceeded 25,-000. There has also been some emigration from Lazistan since its annexation to Russia. On the whole, the loss of life in these mas-

sacres and displacements of population must be more than one million of souls, and those who have escaped death have undergone hardships terrible beyond all imagination. Two millions of human lives, and all this incalculable human misery, is the price which has been paid for whatever has been gained in this war.—Christian Union.

### "A NEW DISCOVERY."

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DR. HOPEWELL, in his lecture on "The Bible and Science," relates this amusing but most instructive anecdote. In various parts of the county of Durham, and indeed at many points all around the coasts of England, there are submarine forests, --- trees which once grew on the dry land on the borders of the sea, now sunk beneath its surface, covered at high water, but exposed in part or altogether at low water. Some twenty years ago the great dock on the Tyne was made, and many trees and horns of ancient animals were found imbedded in the slit of Jarrow Slake. One of these was standing upright, but was without its head. Its top had evidently been cut off; there could not be any mistake about the fact.

Sir William Armstrong, the late Robert Stephenson, and Mr. Harrison, the Northeastern Company's engineer, were greatly interested. It was concluded that some woodman of very ancient times had cut the tree, and that it was a most striking evidence of the extreme antiquity of the human race. In haste, Prof. Owen, the renowned palæontologist of the British Museum, was sent from London. One Sunday morning was spent by all these gentlemen wading in the slush and mud, inspecting this wondrous relic. Their conclusion was unanimous. The next mornwish to see some horns he had from the same site, was present also. He asked Prof. Owen to what conclusion they had come. The professor replied that they were all unanimous, and that the evidence was most satisfactory. My friend said, "You have not been inspecting an old cut, at any rate; for I had some pieces cut off that tree a few days ago, and have them now at home." The assembled company declared it was impossible. My friend assured them of the fact, and said "Have you seen the man who first uncovered this tree?" They said they had not, and Prof. Owen was at once struck with the importance of having that man's evidence. The man was sent for. My friend told him what the man would tell him; for my friend knew all about it, and, besides that, would never have been so deceived, for reasons I could give, even if he had not known the true history; but I will let Prof. Owen tell the rest in his own words. He told the story himself at Leeds some years afterward, and this is what he said. After giving his account of the portion of the story I have already related, and saying that he had been told that the navvy who first uncovered the tree had to me in that day, Lord, Lord, have we not himself cut the head of it off to lay down a sleeper for the tramway, he says :---

"This man was sent for, and on his arrival he declared that the tree pointed out was the one he had cut." Prof. Owen goes on to say,-and we should mark this,-" It was endeavored to be explained that that was impossible, as the place had not been excavated before" (it had got covered up again since the excavation); "but looking," said Prof. Owen, "with supreme contempt upon the assembly of geologists and engineers, the man persisted in the identification of his own work, and exclaimed, 'The top of the tree must be somewhere ;' upon which," says Prof. Owen, "I offered half a crown to the first navvy who would produce it. Away ran half a dozen of them, and in a few minutes they returned with the top. Never," says Prof. Owen, "had I so narrow an escape from introducing 'a new discovery' into science, and never had I a more fortunate escape."-Selected.

AN ANCIENT MORNING BYMN.

My God was with me all the night,

And gave me sweet repose; My God did watch e'en while I slept, Or I had ne'er arose.

How many groaned, and wished for sleep Until they wished for day, Measuring slow hours by their quick pain, While I securely lay !

While I did sleep all dangers slept : No thieves did me affright ; No evening wolves, those beasts of prey, Disturbers of the night;

No raging flames nor winds did rend The house that I was in; I heard no dreadful cries without,

No doleful groans within.

Sweet rest hath gained to me that strength Which labor did devour; My body lay in weakness down,

It rises in new power.

Now for the mercies of the night My daily thanks I pay, And unto Thee I dedicate The first-fruits of the day.

May this day praise thee, O my God, And so let all my days; And O may my eternal day Be thine eternal praise. -Selected.

OBEYING THE NEW COMMANDMENT. A new commandment I give unto you, that ye love one another: as I have loved you, that ye also love one another." John 18:34.

God is love. God's law is love. The way to gain eternal life is by obedience to the great law of love; not such obedience as that of the Jews, who had this commandment from the beginning,---" Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself." Lev. 19:18. We are to obey as Jesus obeyed, love as he loved us. Obedience in such a spirit of perfect love was new indeed to the Jews. Moses had said, "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." Deut. 6:25. Christ found them ostensibly keeping the law, committing no overt violation claiming to be very moral men; yet he declared, "For I say unto you, That except your righteousness shall exceed the righteous ness of the scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven." Matt. 5:20. We are thus enjoined not to ostentationsly claim to be commandmentkeepers while observing only outward forms, but to love God and our neighbor in very deed

prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity. Matt. 7:21-23. To lack that charity described by the apostle in 1 Cor. 13, is to be devoid of the love of God; to<sup>f</sup> be devoid of the love of God is to be devoid of all true knowledge of God, and, consequently, of all hope of salvation. "He that loveth not knoweth not God; for God is love." 1 John 4:8. "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Rom. 13:10. The law of God, enjoined by Christ. demands that we manifest our love to God by our love to one another. This we must do, if we would gain eternal life. "And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live." Luke 10:25-28.

Every member of the church has solemnly vowed before God, the holy angels, and his brethren to do this,-to keep the commandments of God and the faith of Jesus. We have covenanted to live in active benevolence toward all men, and more especially toward those of the household of faith (Gal. 6:10), and every pulsation of our being must be brought into subjection to this main princi-ple: "If any man have not the spirit of Christ, he is none of his." Rom. 8:9. No man is really and truly converted until he is made more loving and more lovable. If we have the spirit of Christ, it will be manifest. The old love of self, with its pride, stubbornness, and utter indifference to the feelings of others or aught that concerns them only so far as they can be made to minister to our gratification, will be taken away. All who come in contact with us will realize the The old man with a confirmed change. shrew for a wife, who, fearing that some doubted the genuineness of his conversion, cried out, "I know I've got the genuine article; if you think I am not truly converted, just ask my wife," had the true idea, though he did excite all in the meeting to laughter. Doubtless the old lady found him as much a new creature as he had found the command to love as Jesus loved a new commandment.

Such a conversion prompts a man to study the character of those around him; makes him gentle, patient, humble, forbearing; and induces him to dwell with delight upon the good qualities of others, instead of ever harping on their short-comings and faults. If a man in the spirit of Christ obeys the new commandment, it will first be manifest in his home. He will be more gentle, patient, and forbearing. His neighbors will know it. The poor will have reason to rejoice at it. The very tones of his voice become more kindly. All that was harsh, ungracious, and irritating in his manner departs-changes to gentleness and love. He will diffuse an atmosphere of love and kindly feeling wherever he may go, that will prove wondrously contagious: and though some may cavil at what they term the strangeness of his doctrine, all will respect and promptly testify to the reality of his religion. A man makes his own path bright and cheerful by striving to make other people's so. No man can keep this new commandment, and retain his stinginess, his pride, his passionate temper, or indulge in and truth, obedience to the new command | evil surmisings, contention, hate, or evil ment being declared the test of our disciple speaking. He that wounds, grieves, wrongs, ship. "By this shall all men know that ye —causes sighs, tears, and sorrow,—is doing -causes sighs, tears, and sorrow,-is doing the work of Satan. He that by love and sympathy removes one pang, or causes one throb of joy to a human heart, is doing the work of Jesus. But there are those who prove false to their profession,-those who by words and acts bring disgrace upon the cause of Christ. Will it mend the matter if we too prove false to our covenant, and cease to love them ? We are to love as Jesus loved. He could not love pride, lust, lying, or any evil in us. We may not love or sanction sin in any one: but we are at all times, under all circumstances, to deal gently with the erring. It is the common practice to drive them from us, to treat them with coldness, contempt, and scorn; but this is neither right nor Christ-like. We should endeavor to win them back to virtue and to right; and however much we may have been wronged by them, upon the first sign of repentance, we should forgive, even as we hope to be forgiven. But if those who do evil are allowed to remain in the church, the world's people con-

are my disciples, if ye have love one to another." John 13:35.

Let us apply this test to ourselves. Are we obeying the new commandment? Are we, by our love and sympathy for one an other, proving to all men our discipleship ? or do we rejoice in iniquity, especially in those to whom we have taken a dislike? Are we easily provoked, continually thinking evil in regard to those who may have unintentionally, perhaps all unconsciously, provoked our ire? Are we throwing out evil surmisings, hints, and innuendoes,-secretly seeking to discourage them and cripple their usefulness,-yet all the time zealous and ostentatious in giving of our means, and in outward observance of all forms and ceremonies? To all such, notwithstanding the boasted possession of all the light of present truth, the commandment of Christ must be very new indeed.

How solemn the warning of the Master : "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in Heaven. Many will say sider that we encourage and abet them in MARCH 27, 1879.]

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church will be utterly destroyed. If you beginning. The old commandment is the have real or imagined cause of grievance against any one in the church, how should you act? Should you nurse your grievance, tell it over in pretended confidence to this one and that one, misrepresent, indulge all kinds of evil surmisings, bear false witness, seek to injure, to excite distrust and prejudice against such a one? The new commandment enjoins us to love. When those we dearly love do wrong, we are very loth to believe it, are very zealous in their defense. Only with great reluctance and true sorrow do we yield belief to the proved facts of their unworthiness. Even then we seek eagerly to find for them some excuse or palliation of their guilt. What says Jesus ?--- "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in Heaven; and whatsoever ye shall loose on earth shall be loosed in Heaven." Matt. 18:15-18.

This is Christ's instruction to his true disciples,---those who are obeying the new commandment, loving as he loved. Such would never go to an erring brother with pride and wrath, surlily or tauntingly denouncing his We should first, realizing our own fault. weakness and proneness to err, in deep humility examining our own hearts-confess our sins to God, entreating pardon in Jesus' name, till remembrance of the long-suffering, forbearance, and pitying mercy of our Heav enly Father toward us shall make us more lenient and forgiving toward our erring brother. If you are actuated by the spirit of Christ, the greater your brother's error, the greater reason there is that you should pray for him. You should pray that God may give words of wisdom and love that shall recall him to the straight and narrow way. If guilty, he demands your pity, compassion, and He is on the road to eternal death ; help. then agonize before God in his behalf, as you would were he your dearest earthly friend in like peril of mortal death.

"But if he will not hear thee, then take with thee one or two more." Seek those most likely to have influence with him; and with love in your heart, and the earnest desire that the erring one may be saved, won back to God, help plead with him.

It seems that if such a course were pursued, the hardest heart would be softened, the most willful and obdurate would be melted to repentance; but should one remain unmoved, then tell it to the church. If he will not hear the church, then there must be no shirking duty. The world knows the wrong, knows that love has failed to win to repentance. You cannot defend him. He must be to you as a heathen man and a publican. Ah ! now you are done with him ? Now you can despise him, hate him, refuse to speak to him? No; the new commandment forbids such a course; every teaching, every example of Jesus forbids it. He is justly punished, but you are bound to love him, notwithstanding. You are not to sympathize with him in his wrong-doing, nor to so seek his society, that it could possibly appear that you countenance in the least his evil course. Some acts of orable, claiming it as his day, and then wipe it seeming kindness would look like rewarding out from the minds of men by chance, or acci-Some acts of vice and offering a premium to sin. You are to regard him just as you would a heathen minds on the subject. man or a publican; but if you would enter into the joy of our Lord, you must seek to win heathen men and publicans to repentance and the cross. And you must make constant, prayerful effort for the conversion of your erring brother. Is it less a gain to the army of Immanuel to win back the veteran than to enlist the young recruit ? Christ says, "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in Heaven; and whatsoever ye shall loose on earth shall of the week? be loosed in Heaven." Matt. 18:18. Then here is double need to use every means to win this lost one back, lest his blood be demanded at your hands. "Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide, a multitude of sins." James 5:19, 20. What a blessed privilege, to have saved a soul from death! All the fame, honor, and riches of the whole world were naught in comparison. May God help us prayerfully to meditate upon, and seek grace to obey, the new commandment,---to love one certainly that we are keeping the very Sabanother even as Jesus loved us. "Brethren, bath day in which God rested? I write no new commandment unto you, but

their wrong doings, and the usefulness of the | an old commandment which ye had from the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you; because the darkness is past, and the true light now shineth." 1 John 2:7, 8.

CHAS. B. REYNOLDS.

### A DIALOGUE.

A.-How do you prove that you are now observing the true seventh day in succession from the seventh day of creation week, as recorded in Gen. 2:2, 3?

 $B_{---}$  The first step in the argument to prove that we are now keeping the true seventh day is based on the fall of the manna, a double quantity falling on the sixth day and keeping over the seventh, when none fell. This was 2,500 years after the origin of the Sabbath. See Ex. 16; Gen. 2:2, 3. This wonderful threefold identification and recognition of the order of the days of the week occurred weekly for forty years; and 40x52 =2,080; 2,080x3 = 6,240,-6,240 miracles in proof of the proper count of the days of the week, as it was then generally acknowledged. A.-Do you say this is proof that no day

was lost or gained up to this time?

B.-If we believe the word of God. we must acknowledge that it would be impeaching the wisdom of God, and offering him a gross insult, to assert that he did not give the double portion of manna on the sixth, and withhold it wholly on the seventh day of the week, in true succession from the count as given in Gen. 2:2, 3.

A.—Give your second proof. B.—You will find it in Ex. 20:S-11. When from Mt. Sinai the ten commandments were given, distinct reference was made to the six days of labor and the seventh day of rest. In this wonderful document the Sabbath is mentioned three times, the seventh day is mentioned three times, and the six days are mentioned three times, as though God foresaw that a large amount of dust would be thrown in the eyes of the people on this very point. Thus the Sabbath law is hedged about by a threefold barrier. We see in Matt. 6:7 that the Lord is opposed to much repetition, hence this threefold repetition is quite significant, occurring, as it does, three times in a law so brief as this.

A.-But if God foresaw that there would be a disagreement on this point, why did he not forewarn the people?

B.—Certainly he did, by introducing the Sabbath law with the word "remember." As though the whole dispute on this subject arose before his mind, he tersely says, Remember; do not forget. The time will come when men will forget, and will strive to make all forget; but do not forget the Sabbath, remember it always.

A.—What is your third proof that we now have the correct count of the days of the week, as at first given in Gen. 2:2.3?

B.-In Matt. 24:20, Christ, in giving diections to his disciples as to their escape from Jorusalem, tells them to pray that their flight might not be on the Sabbath. He well knew that this event would occur about forty years after his death, yet he spoke of the Sabbath then known and observed as the true seventh day of Gen. 2:2, 3 and Ex. 20:8-11.

A.—Have you further proof on this point? B.—In Mark 2:28, Christ calls himself Lord of the Sabbath day. Certainly he would not speak of the day in terms so honorable, claiming it as his day, and then wipe it dent, or plan; but he would refresh their

A.-But if it is a subject of such great importance, why do not the Scriptures place the

enth day from creation, and he of course whether we wrote letters or editorials, pici knew which day was the right one. Now the week as reckoned by Christians to-day, is identical with the week mentioned in the New Testament, the seventh day of which was the Sabbath, according to the practice of Christ himself. Therefore, we know that we have JOSEPH CLARKE. the true seventh day.

#### WHAT THE GERMANS CALL SAT-URDAY.

IT is a curious fact that the Germans often call the seventh day the Sabbath, and fre quently without knowing this themselves.

For the English word Saturday (Anglo-Saxon, "Saterdag," Saturn's day), the Germans employ either ,, Samstag " or ,, Sonnabend," of which two the former is most frequently employed, and especially so among the inhabitants of the southern part of Germany.

Just as we in English divide this language into Old, Middle, and Modern English, so we divide the German into Old, Middle, and New German. Now, in order to find out the original signification of the German word Samstag," we need not trace it back any further than to the Middle German period where we find it called "Sam; tac," the literal meaning of which is no less than-Sabbathday (German, ,, Sabbat8tag '').\*

From the above, we may certainly conclude with safety that our German forefathers knew that the seventh day was the Sabbath, as they otherwise would not have been very likely to call it so. Now, to prove that the New German word ,, Samstag "means Sab-bath day, we have only to make a syllogism in its most simple form : ,, Samstag " is derived from "Sam/tac" and signifies the same "Sam<sup>7</sup> tac" signifies Sabbath day; hence Sabbath day is the true meaning of ,, Samötag."

HEINRICH NIELSEN.

\* handbuch ber deutschen Sprache, von Dr. R. Ferd Becker. 11te Auflage, S. 62.

#### THE TEACHER TAUGHT.

AT a Wesleyan Methodist church in a town in Ohio, Sunday, March 9, a teacher of a class of little boys and girls, while giving general instruction, said that when good men die they go right to Heaven, but when the bad die they go right to hell. One of the little boys asked the teacher if there was not a day of Judgment, to which the teacher answered, Yes." "Then," said the boy, "if people go right to Heaven or hell at death, what need is there of a Judgment ?" The teacher could not answer.

Another boy then asked why people differed so much about the observance of the Sabbath. The teacher said that Christ sent his disciples out to teach the people that the Sabbath had been changed to the first day of the week. The first boy then asked, "Where in the Scriptures do you find that ?" The teacher hesitated a moment, and then said, "It is not in the Scriptures." "Oh," replied the boy, "if it is not in the Scriptures, it does not concern us." "Well," said the teacher, "when you are converted, you will under stand it better." "But," replied the boy "some have been converted right in this house lately, and have commenced to keep the seventh-day Sabbath." The teacher was dumb before him. This boy's parents were Sabbath-keepers. In this case the Lord, through this little boy, taught the teacher, a man who sets himself up as a religious guide of the people. C. S. WARNER.

### CLEANSING THE TEMPLE.

DID Christ cleanse the temple twice? Matt. i; John 2. Matt. 21 evidently gives a con tinuous narrative circumstantially related, while John 2 touches upon several of the principal acts and sayings of the Saviour's life, without particular reference to the succession of events. In this chapter are mentioned that first miracle in Cana of Galilee, verses 1-11; the visit to the temple, verses 13-17; the memorable saying of verse 19; and the recollections after the resurrection, verse 22,—reaching, in point of time, from the commencement of Christ's ministry to his resurrection. If this criticism be true, then Matt. 21:12, 13 and John 2:13-17 record the same event. D. H. L.

fied an irate correspondent whose effusions we could not publish, or pruned down a too lengthy report, we seemed to hear the sweet child-voice saying, "Be a good man, papa." If the exhortation had been given by Paul or Peter, would it have had more force than coming from this little apostle of innocence? We think not, at least to our heart. Oh, how many little children, if not in words, yet by the helplessness of their lives and the trustfulness of their little hearts, are pleading, most eloquently, "Papa, be a good man! May their tender admonition be blessed of God to the rescuing of many precious souls from the wreck and ruin of sinful lives !----The Christian.

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#### PREPARED.

WE all like to drink from a fountain which overflows. Gushing springs are sweet. The teacher should know more than she is required to teach; then teaching is easy, and to be taught is easy. But when the teacher neglects all preparation until Sabbath comes, or goes before the class without study, and tries to satisfy her class by pumping at a well which has nothing in it, she disgusts herself with herself, and disgusts her pupils, both with herself and the truth. Overflow, and then it will be easy for you and them.---Selected.

#### FROZEN KINDNESS.

THIS world is full of kindness that never was spoken, and that is not much better than no kindness at all. The fuel in the stove makes the room warm; but there are great piles of fallen trees lying among rocks and on top of the hills where nobody can get at them. which do not make anybody warm. You might freeze to death for want of wood in plain sight of all these fallen trees, if you had no means of getting the wood home and making a fire with it. Just so in a family; love is what makes parents and children, and brothers and sisters happy; but if they take care never to say a word about it,---if they keep it a profound secret as if it were a crime, they will not be much happier than if there was no love among them; the house will seem cold even in the summer, and if you live there, you envy the poor dog when everybody calls him "poor fellow."—Selected.

# Oun Gasket.

"A little balm, and a little honey, spices, and myrrh, nuts and almonds." Gen. 43: 11.

UNREASONABLE haste is the road to error. To extol one's own virtue is to make a vice of it.

A KIND "No" is less offensive than a rough "Yes."

A JUDICIOUS silence is better than truth spoken without charity—DeSales.

An ingenuous mind feels in unmerited praise the bitterest reproof.---Bossuet.

To rule one's spirit is the first step under God toward ruling one's destiny.

TRUTH is the foundation of all knowledge, and the cement of all societies.—Dryden.

THE Lord's work is not humdrum, routine work, that may be done carelessly and without thought and effort.--Christian Observer.

EVERY saintly old man, wherever he may be found, is a living witness to the truth of religion, and to the worth of a righteous, godly life.—Evangelist.

THE conversion of a soul is often attributed to means which appear to be more efficacious than others, simply because they were the last in the series of influences by which the person was influenced.-Christian World. BLESSED is the man who knows enough to keep his mouth shut. Some people live sixty years without learning the art. Indeed, the older they grow the wider their mouths open. A man or woman who is a gabbler at fortyfive is a dreadful affliction to a house, or church, or community.

sin of desecrating the seventh-day Sabbath on a par with other sins?

B.---The breaking of the Sabbath is mentioned in the Bible as a very great sin. See Jer. 17:21-27; Neh. 13:15-22; Isa. 56:2; 58:13, 14.

A.-Have you any more evidence to prove that we have the correct dates as to the days

B.—Luke speaks in Acts 13:14, 44; 16: 13; 17:2; 18:4, as though he regarded the Sabbath as the seventh day of the week; but in Luke 23:56 he places this point beyond

a reasonable doubt, when he says that the women who came to the sepulcher returned and kept the Sabbath according to the commandment. This could only be done by complying with the whole spirit and letter of the commandment, and the very identical day God set apart for this purpose must be kept in order to do this.

A .--- But how do you dispose of the reason. ing of those who hold that we do not know

B.--Christ kept the Sabbath, the true sev-

"BE A GOOD MAN, PAPA."-Leaving home this morning for the office, we kissed our little four-year old good-by, saying to him, "Be a good boy to day." He somewhat surprised me by replying, "I will. Be a good man, papa." Sure enough, we thought. We need the exhortation more than he, and who could give it more effectually than this guileless prattler? The words of the little preacher | an impure mind, a mind loving what is vile have been ringing in our ears all day, and and evil, become unholy and impure.

HE that knows how to pray, has the secret of safety in prosperity and of support in trouble; the art of overcoming every enemy, and turning every loss to a gain; the power of soothing every care, of subduing every passion, and of adding a relish to every enjoyment.-William Jay.

IF the banks and bed of a river are formed of black mud, the stream which flows through them, though it may have been very clear and bright when it first bubbled up at the fountain, will soon become thick, and dark, and muddy. So the thoughts which pass through

# THE REVIEW AND HERALD.

#### The Review & Bernld. "Sanctify them through Thy Truth: Thy Word is Truth." BATTLE CREEK, MICH., MARCH 27; 1879. JAMES WHITE, } J. N. ANDREWS, } - - Corresponding Editors. Resident Editor. U. SMITH, ------

#### THE TEXAS CONFERENCE.

THE Texas Conference is small. Probably there are not more than three hundred Seventh day Adventists in this large State. The emigration to this State is great. The people come from all parts in covered wagons. Thousands who are pouring in, have not so much as heard of a Sabbath-keeper in the world. I never saw people so eager to read as these. This is a vast missionary field, and yet it has received but little help from the General Conference. Texas has not been helped to the amount of two hundred dollars. Their tract and missionary society is about seven hundred dollars in debt. But they have, as we are glad to report, one thousand dollars on hand in books and cash.

At their camp-meeting and Conference last November, twelve hundred dollars was pledged to the tract and missionary society, all to be paid during the year 1879. But ready cash is almost out of the question. The preachers that labor in this State are poor men. Two tents are ordered. If the preachers can collect enough for running expenses the present season, they will do well.

In view of the foregoing facts, of which we have personal knowledge, we suggest that the President of the Texas Conference can hire the money to purchase the tents until cotton season, when the brethren will have some money. When the Texas brethren shall pay for these tents, the General Conference and the REVIEW Office will place to the credit of the Texas Conference and T. and M. Society the entire amount of the cost of the tents they use and pay for.

The statement of the case is now before those whom this matter may concern. If our brethren in Texas purchase and support one tent. they will be credited on their account at the RE-VIEW Office the cost of one tent. If they support two tents, they will be credited the cost of two. And if they can furnish laborers and support for three tents, they will receive credit on their account for the cost of the three.

And further, at any time when the brethren of the Texas Conference are ready for a good class of one hundred, Elders Smith and White will hold a Biblical Institute with them. We suggest that the first of next November, in connection with their Conference, at the camp-meeting, would be a good time. God bless the Texas Conference. It is small; but there is room and material in this vast field for one of our strongest Conferences. JAMES WHITE.

### THE TABERNACLE.

THIS building is now completed; and for the past few weeks, Sabbath-school and meetings have been held in it. We are therefore prepared to speak more definitely concerning it, Our readers have doubtless looked for a description of the building before this; but a full description cannot well be given without engravings showing the ground plan, elevation, and exterior view. These will be provided in due time; but we wish to say a word about it to give the reader something of an idea of its structure before the dedication, April 20.

The building stands on the site of the old church, on Washington St., facing east upon the public square. It is 105 by 130 feet. Frame of wood veneered with brick, like the Sanitarium and the new Office building. There are four large entrances, through vestibules, one at each corner, facing south-east, north-east, north-west, and south-west, respectively. In this respect it is a good symbol of our message, which is gathering into its fold precious souls from the four quarters of the earth. The interior arrangement consists of a large central audience room 65x85, entered directly from each vestibule through folding doors. Around this, on the north, south, and east sides. are three vestries, those on the north and south being respectively 21x52, that on the east 23x73Doors from these vestries open also into the vestibules, so that any room can be entered without going through any other.

light. These partitions are hung on weights, and can all be thrown up by a few persons in a moment of time, thus transforming the entire lower floor into one vast room, capable of seating over seventeen hundred persons, all within sight and easy hearing distance of the pulpit.

The pulpit is placed on the west side, the platform on which it stands, filling and extending somewhat in front of a large arched recess. In the back of this recess is a triple window, on the left sash of which is painted as a motto Rom. 3:24; on the central one, the ark and the law of God, the ten commandments; and on the right, Rev. 14 : 12.

From the pulpit a passage leads to the rear vestibules on either side : and from these passages stairs ascend to rooms over said vestibules, which are to serve as committee rooms. From each side of the pulpit, steps ascend to the gallery, which extends around the remaining sides of the room, on a circle forty-five feet in diameter. The gallery also extends to the front over the front vestry, furnishing seating room for eight hundred persons. Two stair-cases lead from the gallery into each of the front vestibules. Wall seats, and extra seats in aisles and vacant spaces, can be made to accommodate about seven hundred more. This makes a total of thirty-two hundred, who can be accommodated in the building in case of a crowd. All

doors above and below swing outward. The gallery-front is supported by iron pillars. These, extending upward above the gallery, form a support for the roof. The space within the circle is finished up with a dome, terminating in a large sky-light, twenty-five feet in diameter, fifty feet from the floor. A continnous row of small windows above the gallery admits abundance of light above, giving to ev ery part a bright, cheerful, and inviting aspect.

The basement extends under the whole building. In this, just under the floor, is a net-work of steam pipes, taking steam, through a pipe laid under ground, from one of the forty horse-power boilers of the Office. The heat is thus evenly distributed under the entire floor, and passes up through little registers in every pew. It is just as warm in one part of the house as another, and the heat is brought where it is most needed,-around the feet and lower limbs. The heating system is very pleasant and efficient. No fire is built in the house.

The regular Sabbath audience now comfortably fills the main audience room. For Sabbathschool and social meetings, it is very convenient. Thus when the scholars gather for Sabbathschool at nine o'clock Sabbath morning, they pass to the places assigned to their respective divisions in the different vestries and the main room. The partitions are thrown up, and the school is all together for the general opening exercises. The partitions are then drawn down, and the divisions in the different rooms are thus almost as much by themselves as if they were in separate buildings. Class recitations being ended, at a given signal, the teachers and officers throw up the partitions, and the school is one again for general closing exercises, without a scholar leaving his seat.

In the afternoon, the social meeting is divided to avoid having too large a company in one, the divisions occupying different rooms, and carrying on their worship without interfering with each other. The house is an easy one in which to speak, and the acoustic properties are good. All are more than pleased with the

building, and more and more convinced that it is just what is needed. It is finished up in a plain and not unnecessarily expensive manner, and supplies a want which the cause here has long felt. And now we want to see it appropriately and solemnly dedicated to the worship of God. In this the help of all the brethren and sisters who can come, is wanted. The foregoing description is designed only as an introduction to the invitation which is hereby extended to all to come to the General Conference and dedication. April 17-21. We want to see the house filled, from floor to topmost seat in the gallery. We want to see such fervency and enthusiasm as the present progress of our cause now warrants, and we want to experience such a blessing from the Lord as shall consecrate the

truth that this house has been erected. Come to rejoice in the accomplishment of this work. Come to see; come to hear; come to help; come to receive. The blessing of the Lord maketh rich.

### ARE THEY HONEST?

THE question, "Is he honest?" is quite a serious one to raise in regard to any individual. It is still more so when we are obliged to apply it to a whole class, and ask, "Are they honest?" Yet the course taken by the opponents of the Sabbath of the Lord; their tortuous and selfcontradictory reasoning; their frequent, and apparently willful, suppression of half the truth, which turns the other half into a lie, compels us to ask this question respecting them.

In the World's Crisis of March 5, 1879, appears an article by H. F. Carpenter, headed, "The-Not Two-Which?" in which he denies that the Bible makes any distinction between laws moral and laws ceremonial, and bases that denial on the fact that the expression "the law" is used in the New Testament, but "never once the two laws."

He then says, "Now, my friends, which of your two laws is the law? The ten commandments, I hear you say." Following this, certain references are given in which the term "the law" occurs, showing the most astonishing confusion in his mind in regard to the matter. He then adds, "Perhaps you regret saying that the law meant the decalogue, and wish to change it and have it mean the ceremonial." Quoting, then, several texts in which the words "the law" refer to the moral code, he adds, "Are these things said of the ceremonial? Certainly not. But they are said of the law, consequently the ceremonial is not the law. What a muddle we are in ? What has mixed us up so ? Trying to make two of one."

No, sir! The muddle is one of your own manufacture. It is one in which S. D. Adventists never find themselves. It is a very easy thing to represent them as believing that "the law" must mean one and the same thing in all places; and to one who believes that the ninth commandment of the decalogue has been abolished, the temptation to do so for the purpose of carrying a point, is too strong to be resisted.

With an air of apparent triumph he asks, Supposing for a moment this [the idea of two laws] to be true, to which of these laws does the Scripture apply the expression, the law ?" Nothing can be more simple and easy than the answer. The Scriptures sometimes apply it to one and sometimes to the other; and no S. D. Adventist, so far as we are aware, ever took any other ground. Had not Mr. C. carefully kept this fact out of sight, and represented just the opposite as being true (whether intentionally or not we will not press our opinion), his whole article would have been spoiled.

We ask the reader to look a moment candidly at this question of the two laws. Why are such frantic efforts made by our opponents to break down this distinction ? An effort so unreasonable shows that they are under some terrible pressure. Is it not a fact that this distinction does exist in the very nature of things? Are there not laws which are moral, and only moral, in the generally-accepted signification of that term? Are there not also laws which are ceremonial, and that only? Any one possessed of a particle of either sense or candor will admit both these propositions. Then, secondly, does the Bible have anything to say about both these kinds of law? Every one knows that it does. Now, thirdly, is the Bible as accurate as other books? Is it a book of common sense? When it treats of laws which are distinct from each other, being of an entirely different nature, does it recognize that distinction, or does it blunder through the whole subject, and mix up all laws in the most bewildering confusion? Why do despite to the good sense of the word of God, to say nothing of its inspiration? Now this is all that we claim concerning moral and ceremonial laws : that is, that the Bible recognizes the same distinction which we find in all the lexicons, which every one acknowledges, and which does exist in the very nature of things; and that it says certain things about the moral law, and other things about the ceremonial; namely, that the latter, as the shadow, has lost itself in Christ, while the former still remains to be practiced and taught till the earth shall pass away, if we would be great in the kingdom of Heaven. Matt. 5:19. And Mr. Carpenter himself acknowledges this distinction ; for quoting Ps. 19:7; Matt. 5:17; Rom. 7:7; 1 Cor. 15:56, he says: "Are these things said of the ceremonial? Certainly not." Here he unconsciously suffered his innate good sense to get the better for a while the following case, and be not unmindful of

of his artificial theology, and give utterance to a little truth. But it was not intentional; for he immediately chokes it down, and commits himself to this contradictory and fatal position: "The law is one thing and one only, and that one thing embraces all God's precepts and judgments given to Israel, whether moral or ceremonial."

Now Christ did abolish and take out of the way some law. If there is but one, he abolished all law. Then when, where, how, and by whom, was a new one enacted ? or haven't we any yet? and as "sin is the transgression of the law," and "where no law is, there is no transgression," and "sin is not imputed when there is no law," is there any sin in the world now? And if so, by what is it shown? We have been waiting twenty-five years for these no-lawyers to give us their system of theology and answer these points; but as yet they have failed utterly to meet the issue. Like the cuttle-fish, which ejects from its ink-bag a muddy fluid to darken the water and cover its retreat, so all these men do is to try to raise a dust to blind the eyes of the investigator and to conceal their position.

But just as clearly as we are told that there is a law which Christ did abolish, we are also told by Christ himself that there is a law which was not to change in one jot or tittle while heaven and earth endured, --- commandments which his disciples were to faithfully do and teach, as they valued Heaven itself. What law was this? How can the same law be both established and abolished at the same time?

If the reader wishes to involve himself in a 'muddle" that is a muddle, and in absurdities and contradictions without end, let him try to harmonize this one-no-new law position of these anomalous expositors with the declarations of the New Testament. We have not space to draw out the particulars, twenty-five at least, in which he would find the Bible, according to this view, contradicting itself; nor is it necessary to restate an argument which has been so often repeated. Any advocate of the single-law theory has but to read Eld. Canright's pamphlet on the two laws, published at this Office, to become ashamed of his position, if he is still susceptible of that emotion.

We look with pain upon the work of these men, who, to get rid of the Sabbath of God, are fighting his law. They are warring against an instrument which comes to us bearing the authority of Jehovah, and clothed with the holiness of the highest Heaven. "The law is holy, just, and good," says Paul. They are warring against a law with which the carnal mind is at enmity, but in which the spiritual man delights : a law which the Saviour, by his teaching, sinless life, and sacrificial death, magnified and made honorable; for he died to bring man's deformed and guilt-stained character back into conformity with that righteous law, by which we must all be judged at last. Jas. 2:10-12.

We know that these men are preparing for a terrible disappointment unless they change their course. In words of startling import, Christ says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father in Heaven." Matt. 7:21. Doing the will of God is keeping the commandments, or law of God. Search carefully, and see if it is not so. And when he speaks of the many who have not done this, but who will still say, Lord, Lord, he says : "I will profess unto them, I never knew you; depart from me, ye that work iniquity " $-\tau \eta \nu$ avoular, violation of law !

We warn all those who in word, or heart, or life, are fighting against God's law, breaking any commandment and teaching men so, to desist from their unholy work. The day of the Lord is at hand, when every wall daubed with untempered mortar will fall, and every effort to mislead and deceive ourselves or others will receive its just reward. In the name of all that is true in this world, or desirable in the world to come, we exhort them to prepare for Him who is soon to appear on the great white cloud, by coming into a place in which it may be said of them, "Here are they that keep the commandments of God and the faith of Jesus," Rev. 14:12, 14, and to them at last, "Blessed are they that do His commandments, that they may have right to the tree of life [from which man was driven for violating law at first], and may enter in through the gates into the city."

The main audience room will seat about nine hundred persons; the north and south vestries, two hundred and fifty each; the front vestry, three hundred and fifty.

The vestries are separated from the main audience room by sliding partitions, containing ground-glass windows for the free admission of

house, and shall consecrate all the people anew to his service. It is not a cunningly devised fable which is now beginning to move powerfully the people of the earth; but it is the most marvelously and harmoniously arranged, nicely balanced, and strongly fortified system of truth, that has ever yet been developed by the fulfillments of prophecy, and

the concurrent testimony of the word of God. This truth is going on to speedy victory; for the end is at hand. It is in the interest of such a

#### DO YOU PRIZE YOUR FREEDOM?

THOSE who have the privilege of enjoying their faith in the third angel's message without restraint, and who perhaps also have the sympathy and cordial co-operation of their friends, should greatly prize such privileges. Look at

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what you enjoy, nor ungrateful to God for your better situation.

A brother writes from Wisconsin that he is advanced in years, and quite broken down in health, and has lost his eve-sight, so that he cannot read the REVIEW for himself; and that those upon whom he is dependent reluctantly do as much as to bring him his paper from the postoffice. He has taken the paper eighteen years, and prizes it still as highly as ever ; but now he says he may as well stop it for himself. Yet he is not unmindful of others who may have more privileges, and hence he sends two dollars, that through the missionary society the paper may be sent to some one who may be benefited by it. We believe the Lord's blessing will follow such a donation, and that the giver will behold the results in the kingdom of Heaven.

# TO CORRESPONDENTS.

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#### 1.---RICH MAN AND LAZARUS.

E. J. B.: The parable of the rich man and Lazarus was recently explained by Eld. W. H. Littlejohn, in articles copied from the Sabbath Recorder into the REVIEW. It is also explained in our works on the nature of man, which see.

#### 2,----SELLING TO THE STRANGER.

Why was it lawful for the Hebrews to sell to the alien and stranger what they were not permitted to use themselves? Deut. 14:21. E. J. B. Ans. It seems to us a sufficient reason that it was lawful, because God told them they might do it.

#### 3.--FOREVER AND EVER.

C. P. BOLLMAN: A criticism on the words forever and ever, and an explanation of Isa. 65:20, will be found in the work entitled, Man's Nature and Destiny, published at this Office.

#### 4.---RESURRECTION OF THE WICKED.

A. M. SOUTHERLAND: For a full discussion of this subject, an examination of the texts for and against, and a triumphant vindication of the doctrine that the unjust will be raised to life, see Eld. Waggoner's work, "A Vindication of the Doctrine of the Resurrection of the Unjust," published at this Office.

#### 5.--SECOND CORINTHIANS 3:7.

A. J. R.: In the REVIEW, Vol. 51, No. 1, will be found an exhaustive article on 2 Cor. 3, which will answer your query on verse 7. Also in the pamphlet entitled, The Two Laws. In regard to modern revivals, a person may change his course of life to do right according to the best light he has, and may in consequence receive the approval of his own conscience, and become very happy therein. So far he is converted. But any one who goes contrary to light clearly perceived, and contrary to his own convictions, must fall into condemnation; and no confidence can be placed in any emotions he may feel or manifest.

ANSWERED BY LETTER. W. Allen, G. W. Colcord, S. E. Edwards, B. D. Haskell, J. Q. A. Brown, R. F. Cottrell, H. L. Hastings, H. P. Sanderson, Geo. P. Rowell & Co., and J. Butcher. 13

### THE SABBATH QUESTION IN ENG-LAND.

In my last communication I referred to the controversy in the Southampton papers on the Sabbath question. Three more articles have since appeared, one of them from the rector of one of the established churches of the borough. It was an attempt to reply to the question concerning the days of the week. There was nothconflicting positions that they seemed to need fastening together. They were in substance as follows :-1. The fourth commandment still requires obedience. 2. The Sabbath of the Jews was abrogated, but the Sabbath of the decalogue is still binding. 3. The original Sabbath law was given in Gen. 2:2, 3, and each successive generation, without a single exception, has recognized it by keeping one day in seven. 4. One day is just as good as another, so all days are alike. 5. The day given to the Jews was a different day from the creation Sabbath. 6. "The first day of the week, signalized by the event of Christ's resurrection, was immediately and without question observed by the Christian church as the Sabbath of rest, or the Lord's day, and that forever after." 7. "From the day of Christ's resurrection, the first day has never passed without the gathering of Christians together in his name." 8. "To sum up, then, our warrant for the change of day may be traced to the authority of the Lord himself; for as the apostles were careful to deliver nothing relating to the worship of God except on express revela-

tion from Christ, so it is not to be supposed that without any direct intimation from him they could have ventured to depart from the observance of the old Sabbath, and to solemnize another day throughout the Christian church."

The reader will bear in mind that these were the assertions of the rector. Instead of pointing his readers to the texts to show that the day of the Sabbath had been changed, as demanded by "Inquirer," he said "instances" of first-day observance "would occur abundantly to every one in the reading of the New Testament."

The other two articles relate more especially to how Sunday should be kept. I have seven of these articles carefully laid away, and it may be we shall yet have an opportunity to say something concerning them to the people of Southampton borough.

Not many days ago, a curate of one of the established churches officiated, owing to the illness of the rector of the said parish. In the course of his remarks he made reference to a sect of pious Jews, and said. "They keep a different day from what we keep; they keep Saturday.' And he added, "I don't think we are keeping the right day."

Minds are being agitated on this important question. Our daily prayer is that the Lord will give us heavenly wisdom to so labor that souls may be gathered to his truth and to the heavenly garner.

Two texts come home with special weight to my mind. One, the words of Christ : "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." John 15:4. The other text is the words of David : "Restore unto me the joys of thy salvation, and uphold me with thy free spirit; then will I teach transgressors thy ways, and sinners shall be converted unto thee." Ps. 51:12, 13. We pray the Lord to make us indeed living branches in the heavenly vine; then our labors will not be in vain.

# J. N. LOUGHBOROUGH.

### THE TITHING SYSTEM.

SHALL we "render unto God the things that are God's"? In all our churches where the subject of tithing has been introduced, I think, so far as I have knowledge, the larger portion, or nearly all of the brethren and sisters, have signed the pledge to pay one-tenth of their income into the s. B. treasury.

There are those who no doubt will sign the pledge yet, and conscientiously act in harmony with the requirement of the word of God in this matter; while others may not venture to pledge to give unto the Lord one-tenth of what he in love and mercy shall bless them with strength and ability to gather, or that may, without any personal effort on their part, drop into their hands.

He who was rich, for our sakes became poor, that we through his poverty might be rich. And are we afraid to promise to do in temporal things what is required of us to carry on the last work of the church of God?

Should the Son of God ask some who profess to love him and his cause, and talk of hoping to meet him when he cometh, questions as pointed as he did James and John (Matt. 20:22), I fear they would not say unto him, "We are able." The first quarter of the present year is nearly past. How is it about the "tithes and offerings for the present quarter? Are you conscientiously saving the Lord's portion of your income? Or is it so small for this quarter that you give little attention to it? If so, you may ing especially new in it, but he took so many justly fear that when you receive more, you will be negligent then. "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." Angels watch the development of character, and weigh in just balances moral worth. Soon life's record will be made. A few more fleeting years, and the Master will come forth and pronounce a blessing upon those who have "been faithful in a very little." The habit some have fallen into of paying no attention to systematic benevolence and T. and M. pledges is a bad one. Again, to let a debt accumulate for our periodicals and leave the T. and M, society to pay this, when with suitable care and attention to the subject at the right time, these could have been paid as well as other obligations, manifests a great lack of fidelity to God, to his people, and to our own spiritual interests.

followers of Christ learn from a child at present? | according to our best light. If we believe the Within a few months I have seen children weep for fear their names would not be entered on the s. B. book again. Some little children are so trained, even in very poor families, that when they earn or receive a few pennies, they always conscientiously count out one tenth for the cause of God. An earnest worker tells of a little boy who said, "We can give the Lord one-tenth as well as not; for he gives us all we have, and we can give back one-tenth." "Every good gift and every perfect gift is from above.' "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." A. S. HUTCHINS.

#### OUR SABBATH-SCHOOL WORK.

WE have reason to be greatly encouraged by the increasing interest that is manifested in the Sabbath-school work, and by the good that is being accomplished.

Our State S. S. Associations will be a great help to all the schools if they will respond cheerfully to the effort that is being made by the State officers. We hope all our schools will notice the following suggestions :-

1. It has been recommended that each school should hold a business meeting in connection with the church quarterly meeting of April 6.

2. It is requested that each director shall consider the interests of the S. S. work at the district quarterly meeting.

3. It is recommended that there be a general attendance of S. S. officers, and all those especially interested in this work, at the State quarterly meetings, at which there should be a quarterly S. S. Convention.

4. It is very important that the State Associations shall have at the end of the guarter a report from every school within their limits. As next Sabbath is the last one in this quarter, let each school elect its officers for the next three months in the time usually devoted to general exercises.

On the Monday following this election, let the person who has acted as secretary during the quarter, fill out the blank report giving the full address of the officers just elected, and forward it immediately to the State Secretary. Let the Superintendent of each school that has not received a blank report from his State Secretary, drop him a line, stating the name of the school the number of members, and the names and addresses of the superintendent and secretary. Schools outside of State organizations, and any who have forgotten the address of their State Secretary may report to

COMMITTEE OF GEN. S. S. ASSOCIATION, Battle Creek, Mich.

#### 16 ONE BLESSED THOUGHT.

Some time ago, while in conversation with an aged brother who has been a conscientious observer of the Sabbath of the fourth commandment for years, he remarked, "I have one thing to be thankful for, that is, I have not seen one dark hour since I embraced the Sabbath." Precious testimony !

This man had been a deacon of the Congregationalist Church some fifty years; but living amidst Sabbath-keepers, his attention was called to the subject, which he, with his companion, gave a careful and prayerful examination, resulting in firmly settling each one in the Scriptural truth, that the seventh day is the Sabbath.

Many who have given this subject a candid investigation have settled the question in their minds in favor of the Bible Sabbath, who have not taken up the cross of keeping it. May there not be a large number of this class who could cieties of your people here. I think now I will not say, I have not seen a dark hour since rejecting the light?

testimony that animal food is not the best, it becomes us to act in accordance with this faith. If the meat-eater is more liable to disease, even to a tenfold degree if he eats largely of it, then it certainly is our interest to choose a more healthful diet. It is certainly best to prefer life to death, and health to disease.

The testimony of those who have thoroughly tested the effect of both animal and vegetable diet, ought to have some weight. For myself, while others are suffering from severe colds, I still am exempt. Not that I do not take colds at all, but they do not abide with me; they go as readily as they come. And rheumatic and neuralgic pains and troubles, with which I have been acquainted in former times, have left me, so that I only remember them as things long since passed away.

As a people professing the faith which we do, it is my settled judgment that we ought to make progress toward a pure diet of grains, fruits, and vegetables, free from animal fat and other condiments. Butter cooked in food is much worse than it is when spread upon our bread, and eaten in its natural state. The less of it in any way, the better. R. F. COTTRELL.

#### DON'T GIVE UP.

I MEAN, don't become discouraged, cease making efforts, and thus lose what you have wrought. Very likely you have been burdened, if you are walking in Jesus' footsteps. Resisting sin and performing duty has cost you vigorous effort, severe mental struggles. The burden has seemed to grow heavier, the cares to multiply, while with sick heart and weary brain you could not feel that the work was moving on, that you were accomplishing aught for the Master. Perhaps, care-worn and sorrow-stricken, you have looked to the wrong source for comfort. Thinking only of your own sorrow, you slept instead of agonizing with the Lord. Of course you denied him ; and then in your bitter regret, with the enemy triumphing over your downfall, you almost felt to say, "It is useless to attempt to walk in this way." But now that he has followed you, and comes with the tender inquiry, " Lovest thou me more than these ?" can you refuse to engage the enemy once more in his name? Ah ! you have learned a lesson, and from henceforth you will not try to bear your burden alone, but will share it with him. Now you are ready to say, while you feel his sweet smile of pardon for your lack of faith,---Give me some work, and make me able to do

"Oh, blessed work for Jesus ! Oh, rest at Jesus' feet ? There toil seems pleasure, my wants are treasure, And pain for him is sweet.

Lord, if I may, I'll toil another day." S. O. JAMES.

INTERESTING EXTRACTS.

An old acquaintance writes : "Your very welcome postal is at hand, also the papers, which I was in quite a quandary about. Not recognizing the hand-writing, I could form no idea where they came from. You ask me to give my views of their contents. The Christian sentiment of the papers I admire; and I indorse their views of Christianity so far, as they are taught in the Bible. I respect you for your belief, and may God bless your efforts. Shall be pleased to hear from you further upon this subject."

A lady in Oregon says : "I have subscribed for your paper, and like it very much. I make no profession, but try to place before my children good moral reading. There are several soattend their camp-meeting next summer."

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On a certain occasion Jesus desired to impart some important instruction to his disciples; to this end, he "called a little child unto him, and set him in the midst of them," and taught them wherein to imitate him. May not the

Light shines upon our pathway that we may. be benefited by it. 1. That we may confess it ; 2. That we may obey it, and rejoice in it, and thereby let it shine upon others; and 3. That we may be saved by obedience to it.

A. S HUTCHINS,

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#### H E A L T H.

AGAIN I wish to express my decided belief, founded upon obvious scientific facts and testimonies of the Spirit, and confirmed by experience, that a plain diet of grains, fruits, and vegetables, prepared in the most simple manner, free from grease and other condiments. is the best and most wholesome, and will richly repay us for all the self-denial it costs, in exemption from colds and pains, and distressing ailments

of numerous kinds.

No one can give specific rules to regulate diet under all circumstances. All are left free to act for themselves. But it is our wisdom to act ache always have a headache to cure.

We received a letter from a brother in Minnesota, stating that he had been sending reading matter to his sister in Lewis Co., N. Y., and that she had read and distributed it among her neighbors, and they had read ; and all were very anxious to have the living preacher present the truth to them, and wished me to send the letter to some of our ministers to be used as a letter of introduction to her. I accordingly sent it to Eld. Jacob Wilbur, as he lives near there. In reply he says he will go soon. He desires our prayers. May God's sweet Spirit accompany him, and much good be the result. MRS. WM. H. BROWN. Adams Center, N. Y.

MANY are suffering from rheumatism who do not know that there is any affinity between rheumatism and tobacco. Some have learned that tea relieves the headache; but they fail to notice that those that take tea to cure the head-

# THE REVIEW AND HERALD.

LIFE'S CONFLICTS.

SHALL we lay the glittering armor Down before our work is done? Shall we leave the field of conflict Just before the battle's won?

Shall we cease the Christian warfare Just before the prize is given ? Shall we lay the cross of Christ down Ere we reach the final haven?

Shall we cease our earnest labor, Just before we reach our home, Just before the coming Saviour Says the welcome words, "Well done"?

Nav. forbid ; but let us hasten Onward through this world of ill, Önward through this .... Looking only unto Jesus, Humbly doing all his will. MRS. M. F. GOULD.

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# Progress of the Sause. "He that goeth forth and weepeth, bearing preclous seed, shall doubtless ome again with rejoicing, bringing his sheaves with him." Ps. 126:6.

SOUTHAMPTON, ENGLAND. WE held fifteen meetings in the village hall at Shirley, and have since held meetings in our house, where we have four meetings a week. In the hall we had no privilege of Sunday meet-ings. As we had only two or three evening meetings a week, and those evenings were sometimes bitter cold or very stormy, our congrega-tions were not large. Our expense was 4s. (\$1.00) per night, whether our congregations were great or small. About one-third enough to meet the expense was placed in the contribu-tion-box. We had about the same interested hearers in our meeting every time. We decided to move the meetings to the

three lower rooms of our house. Here, with a fire in each room, we can make the people more comfortable than in the hall. We now have Sunday meetings. We get the interested ones to attend here, and new ones are also attending and becoming interested. Last Sunday at three P. M. we opened a Bible class. Several attended. Our first subject was the Sabbath and first-day in the New Testament. The lesson for next Sunday is the Biblical and secular history of the Sabbath. In our last two Sabbath meetings two more have met with us, and others are almost persuaded to unite with us in keeping the Lord's Sabbath.

Bro. Ings meets with some encouragement in his missionary work from house to house. He has obtained twenty-five subscribers to our periodicals since Jan. 5. We have sold out of this depository, through mail orders and otherwise, books to the amount of  $\pm 5$  (\$25). Hundreds are reading our tracts and papers. We receive some encouraging letters from our missionary correspondents. We are in hopes to have a sixtyfoot tent in readiness for meetings by the first of May. We can get a tent here for about the same price that we paid in California. The cotton duck costs more than there, but ropes, iron work, and the labor are cheaper. It will be quite expensive seating the tent, as boards are very high. The lumber used here comes from Canada. It is called "deal wood," and is a species of soft pine. With our tent and by thor-ough advertising, we hope to get the attention of the arkelia. of the public.

We have many things to encourage us,-to kens that the Lord is moving upon hearts. Óne man, not an Adventist, on learning that we were preparing to purchase a tent, sent us an order for £3 (\$15.00) to help in the enterprise. To day we received a letter through the post, promising still further aid in this direction. The tent-maker, a man of considerable means, on learning the nature of our work, at once dropped £15 (\$75), on his price for the tent, and besides this offered us a nice British flag, fifteen

feet in length, to put on our tent. March 3. J. N. LOUGHBOROUGH.

### VIRGINIA.

My meetings three miles north-west of Mt. Jackson are well attended, and there is a growing interest. We had a meeting last Sabbath, and there was a good attendance. Eight have publicly taken their stand upon the truth. great many others are almost persuaded, and will no doubt be numbered with us before this report will be read. I expect to remain here until the quarterly meeting. Pray that the Lord may bless our labors. I. SANBORN.

I suppose they will raise it to twice that amount. I have visited among the Swedes west of Chanute. A few are keeping the Sabbath and taking the Harold. On account of my limited knowledge of their language, I did not hold any meetings. Any one understanding this lan-guage would find this a good field of labor. P. J. Anderson will meet any of our ministers at L. D. SANTEE. Chanute.

# MICHIGAN.

Sheridan, March 19.---I still labor at Sheridan. I was detained by sickness, but I now remain to labor. Eight more have decided to keep the Sabbath ; several of them had made no profession before. The interest is better now than at any previous time. O. SOULE.

### INDIANA.

tized three, four were taken into the church, and the elder was ordained. Several families have quit the use of tea, coffee, and pork. They are much interested in the circulating library. There are twenty-seven members, and several more will come in. I commence a series of meetings five miles from here, in the country, this week. W. W. SHARP.

# WISCONSIN.

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March 18.--Since coming from Door county, I have held meetings at Fremont, Tusten, and Burr-oak Valley. Held meetings at Fremont about two weeks. It was a time to be long remembered on account of the presence of the Spirit of God among his people. The brethren were strengthened, some who were discouraged made a new start, and one com-menced keeping the Sabbath. At Tusten and Burr-oak Valley the Lord has blessed as we have tried to labor for souls. Some have accepted the truth and rejoice in it. Others admit it is Bible truth, but refuse to

obey. Have also met with the little company at Berlin, that came out last tent season. Nearly all are holding on to the truth, and preparing for our soon-coming Saviour. A. D. Olsen.

### DAKOTA.

Maple Grove, Lincoln Co., March 18 .began labor here Feb. 5, and have held meetings in two places about six miles apart. The interest has been good. Ten or more have com-mended keeping the commandments, and as many others are much interested.

Have had some opposition from a Lutheran minister, who, after exacting a promise from his people not to go and hear me (for he said it was a sin to hear such doctrine), turned and asked me what I believed and taught. He plainly said that there was no Scripture for keeping Sun-day, but that it was a church institution. Many of his people became disgusted, and concluded that he was too much like the pope.

Have obtained eight subscribers for our peri odicals, and sold publications for \$2.41. Calls come in from the Scandinavians to have the truth preached in their neighborhood. M. M. OLSEN.

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### OHIO.

Corsica, March 19.—We have just closed our effort here, and are very grateful to our Heavenly Father for what he has done for his truth. Sixty or more, including children, are keeping the Sabbath; twenty have entered into church relations Our Sabbath-school is pro-gressing finely. Weekly prayer-meetings have been appointed, and leaders have been chosen.

The opposition has been so bitter that for three or four weeks past we have had to hold our meetings in a private house, and we shall be obliged to continue to do so till our new church is completed, which will be about the first of July. I have never before encountered such bitter opposition, and in so underhanded a manner. Nearly every week the papers publish something against us, but all but one grant the privilege of replying. Still, as we see these dear friends rejoicing in the truth, we feel that our labor here has not been without fruit. We have taken nearly fifty subscriptions for our periodicals, and sold about thirty-five dollars' worth of publications, and nearly enough has been pledged to build a good church. Our baptism on Sunday was a very pleasant occasion. Fourteen were buried with their Lord, and rose, we trust, to newness of life. Bro. Mann re-Mains in the vicinity to follow up the work. Our address, till further notice, will be Bell-ville, Ohio. A. O. BURRILL. ville, Ohio.

amount of \$6.37, to be paid in the future. God's precious Spirit was present throughout, and I feel is still at work upon the hearts of many who have not yet obeyed. My address is Nebraska City, Neb.

GEORGE B. STARR.

Fremont, March 11.---I have obtained thirteen subscribers for our periodicals since my last report, and have held four meetings at a place eight miles north of Fremont. The Spirit of the Lord was present in these meetings. On the 10th, five dear souls were buried with Christ in baptism. May they walk in newness of life. Those who love the truth in this place have signed \$191.50 for the Scandinavian mission. Of this sum \$63.50 had belonged to Bro. and Sr. Anderson's five children, whose deaths occurred between Nov. 18 and Dec. 7, 1878. These children loved Jesus, and loved to do what they could for him, and so this sum was given as a memorial of them. I sold books to

the value of \$3.75. I now go home, praying for the blessing of

the Lord on the seed sown. JOHN JOHNSON.

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# MINNESOTA.

Maple Plain, March 16.—After being re-freshed and encouraged by Bro. Haskell's ex-cellent meeting at Hutchinson, and strengthened by a few days of rest, I returned to my work here, and have been holding meetings in different places with a varied outside interest, but with a steady and healthy growth on the part of those who had accepted the truth. Our Sabbath meetings, though small, are seasons of deep interest, as the Lord comes near to bless. We have a company of ten, now firm in the faith ; and there are some others for whom we have strong hopes. Some of them have a struggle before them to get rid of their idols, but we hope in God to give the victory. Bro. and Sr. Walker are still with me, help-

ing in the good work. Shall remain for a time, and build up, as the Lord may open the way, and give help. I greatly need a deeper conse-cration, and ask the brethren to aid me by their D. P. CURTIS. prayers.

Dassel, March 22 .--- Two more have commenced to keep the Sabbath here. The outside interest is still good, and many honest souls are in the valley of decision. I have sold nine dol-lars' worth of books, and all the brethren have subscribed for the REVIEW. Bro. W. B. Hill, President of our State Sabbath-school Association, was with us Wednesday evening, and or-ganized a Sabbath-school. The school opens ganized a Sabbath-school. The senior opens with forty members; we expect soon to increase it largely. The brethren gave \$30 to supply it with the Youth's Instructor, "Song Anchor," and other necessary things. We expect to orand other necessary things. We expect to or-ganize a church here in about four weeks, and a meeting-house will be built this fall. We have rented a building for six months, to be used as a place of worship. Eld. W. B. Hill will reside in this place. We expect to have a strong church here, and a working church. These brethren have responded nobly to every call for means in every branch of the work that has been presented to them, and they are doing quite an amount of missionary work. And each

quite an amount of missionary work. And each is prepared to give a reason for his hope. March 6 to 12, in company with Bro. E. F. Moore, I labored at Irving. In my report of the 10th I stated that there were fifteen keeping the Sabbath there. I should have said twenty-three. They have an interesting Sabbath-school of fifty members. The company at Irving em-braced the truth under the labors of Em Hill braced the truth under the labors of Brn. Hill and Babcock a year ago last winter, and though they have had no ministerial labor since, they are growing strong in the truth, and have the best Sabbath-school I have ever attended. A and M. society was organized, and either ro. Hill or myself will probably return in a few eeks to organize them into a church. I returned to Dassel, March 12. I now go to

labor for a short time with the church at Oak Springs. I desire the prayers of God's people. JOHN W. MOORE.

IOWA.

Shelby Co., March 18.-For two weeks

we met with them again and enjoyed a precious season. All are firm, and two more families have united with them. The leading man in the Methodist church, a local preacher, has recently taken his stand on the Sabbath. The doors of the church are closed against them, and at present meetings are held in a private house. All seem to have a desire to learn the truth, and to walk in the increasing light.

For the encouragement of the lonely ones, we wish to state that one good brother had been keeping the Sabbath here alone for more than sixteen years. Long had he prayed that the way might be opened for his neighbors to hear the truth. It is to the good influence he has ever exerted in favor of the truth, that we at-tribute largely the good results of this meeting. At Libertyville two families, that have long

been keeping the Sabbath, were much encour-aged, and a few more united with them. They meet with the friends near Douds, five miles distant.

We held meetings at Cantril, and the interest and attendance were good. Had the free use of the Methodist church, and our expenses all paid. Seven began to keep the Sabbath, and we hope for others who are almost persuaded. We sold at these different places \$28.00 worth of books and tracts, and obtained twenty-nine subscribers for periodicals. The Lord has given us freedom in presenting the truth, and we shall labor on, trusting him for help. E. J. WAGGONER.

31 MASSACHUSETTS.

Dartmouth.---We are having very interesting meetings in this place. Quite a number have commenced to serve the Lord in good ear-nest, we trust. The meeting last Sabbath was one of the best we have had. One more requested prayers, expressing a desire to be a Christian. Our meetings are well attended, notwithstanding the muddy roads. Pray for us. S. S. MOONEY.

Athol Center .--- Our meetings here have We leave fourteen keeping the Sabclosed. Ten embraced it since we came. The Sabbath-school numbers about twenty. They have a small hall, where they will hold regular meetings and Sabbath-school each week. Last Sunday P. M. another sermon was

preached against the Sabbath by Dr. Hemenway, first-day Adventist. The night before, we secured the "Town Hall," so at the close of his sermon I announced a review of it on Tuesday eve at the above place. About three hundred were present to hear the review, and they paid the best of attention for ninety minutes.

At the close of the meeting I sold quite a number of tracts and books. One gentleman who is friendly gave me a very practical shaking of the hand, leaving in my palm a silver dollar, with the remark, "That is for this sermon; can't you have it printed?" We hope before long to see him take a firm stand for the truth.

A week or two ago some one published an objection against the Sabbath, in the Althol Transcript. The writer signed himself A. C., Boston, Mass. We replied this week in the same paper, with a full column. This will at least call the attention of ten thousand readers to the Sabbath question in this county. It is due Bro. Crandall to say that he has done all in his power to make the meetings a success, and his efforts have not been in vain. D. A. ROBINSON.

#### -29 PACIFIC COAST.

AT Grangeville, Cal., where Bro. J. L. Wood has been laboring, four have taken a decided stand for the truth, and have united with the Lemoore church. Sabbath, March 1, after a meeting held with their Lord in baptism. It was a precious season; the angels of God seemed very near. The Lemoore church is in good growing condition. They are about to commence the erection of a house of worship. Bro. A. T. Jones's meetings at Damascus, Clackamas Co., Oregon, closed Feb. 10. Twen-ty-four are keeping the Sabbath, eighteen of whom signed the covenant. Bro. J. W. Allen writes from St. Clair, Ne-

vada: "There are nine families keeping the Sabbath in this place; each family distributes

#### KANSAS.

Lyon Co.-I closed my meetings six miles east of Emporia, March 16. Although there was no general interest, yet a few promised to obey the commandments of God. These, with those who were previously keeping the Sabbath, will keep up a Sabbath school.

CHAS. F. STEVENS.

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Bennington, Ottawa Co., March 13.-Came to Bennington Feb. 20. We have also been lecturing in a neighboring school-house. People are interested. We are very anxious to go among the French, as we have been requested to do, but the cause here demands our atten-MARSHALL ENOCH. tion.

Ward, Wilson Co.-Systematic benevolence has been pledged here to the amount of \$30. A part of the brethren have not signed yet, and

### NEBRASKA.

Eldorado, Greeley Co.-After spending a little more than a month at this place, I closed meetings Sunday evening, March 9. A good little company of fourteen signed the covenant, most of whom are heads of families. A leader was chosen, a young man who had some time in the past given himself to the work of the gospel, and will now study with a view to laboring in the message. May God bless and make an effectual workman of this young man. A Sabbath-school was organized. A club of twelve copies of the Signs, and two subscribers to the REVIEW, were obtained. Books and tracts to the amount of \$7.75 were sold. The people, though pressed for means, showed their willingness to help the cause by taking a subscription in pledges to the

past 1 have continued meetings a places mentioned in my last report. It requires faith and patience to speak night after night to eight or ten hearers; but some seem interested, and I have hopes that they will obey the truth. I have obtained one subscriber for the Signs two for the Instructor, and six for our Danish JOHN F. HANSON. paper.

Lamoille, March 20.-I began meetings in this place a week ago last evening. We had thought that there was no hope of interesting the people here in present truth; but the way has opened favorably for meetings, and the interest is good. We are trying to draw near to God, that his blessing may rest on our efforts. In prayer we find the Lord precious.

Our work at Flint closed with some good results. Five families subscribed for the papers. A few began to obey the truth. G. V. KILGORE.

Douds, Libertyville, Cantril.-We held a series of meetings in a country place four miles from Douds. About twenty began to keep the Sabbath. Opposition, the most bit-ter, did much to help the work. Regular Sabbath meetings were established, and a Sabbathschool was organized. Last Sabbath, March 15,

parts of Nevada and the East. Including chil-dren, we have about thirty Sabbath keepers. Our Sabbath-school is very interesting. use the question books."

#### THE CAUSE IN MAINE.

SINCE my last report, I have labored in Deer-ing, Long Island, Crotch Island, Freeport, Richmond, Stow, and East Fryeburg, and I find that our churches stand greatly in need of help. Satan is not dead, neither is he asleep; but he is working with great power, knowing that his time is short, and we ought not to be ignorant of his devices. Above all others, S. D. Adventists ought to be a God-fearing people, which "is cruel as the grave," to exist among them.

I would recommend to all our brethren and sisters a prayerful study of the following scriptures, and a close application of them in daily life, as a preventive of so many church trials: "Debate thy cause with thy neighbor himself; and discover not a secret to another." Prov. 25:9. Matt. 18:15-17; Prov. 10:12; 1 Peter 4:8; 1 Cor. 13; Heb. 13:1. "The discretion of a man deferreth his anger; and it is his glory to pass over a transgression." Prov. 19:11.



:55

The Lord is coming, and he will then reward every man according as his works shall be. How solemn is the thought, and how important is the work in which we are engaged. The Lord knows our hearts and understands our motives better than we do ourselves. "Let him that thinketh he standeth take heed lest he fall."

The third angel's message will soon close, and it will make a difference with us whether we go with the message or not. The Lord will have a people of one heart and one mind. J. B. GOODRICH.

#### TO THE MISSOURI TRACT SOCIETY.

DURING the last few months I have left many letters unanswered, and orders for papers and books may have been neglected. I improve this opportunity to offer a word of explanation to these of the friends in Missouri who may have observed this seeming neglect on my part. Since December my wife has been, much of the time, dangerously sick. Constant care for her has necessitated neglect of other duties. She is better now, and I trust, by the blessing of God, she will be fully restored to health. I desire the prayers of the brethren and sisters, that this affliction may be blessed to our good.

I have received some encouraging letters in regard to the cause in Missouri. If we do our part, the Lord will prosper the work. Brethren, let us go to work at once, and get everything in readiness for the spring campaign. I will send blanks to all the T. and M. societies, and shall hope for a full report. Will try to be prompt in answering any questions that may be asked. I hope the brethren will heed the appeals made through the REVIEw for the weekly Instructor, the church libraries, and on other important matters.

Having broken my press, I can print no circulars until it is repaired, which will soon be accomplished. D. C. HUNTER, Sec.

#### TO BRETHREN IN MICHIGAN.

ELDERS of churches and leaders of companies of Sabbath keepers in Michigan, we wish to call your attention to Eld. Canright's articles on quarterly meetings, in REVIEW Nos. 10 and 11. As our quarterly meetings for the last two quarters have been broken up by other meetings, we hope you will let nothing hinder you from holding your church quarterly meeting at the proper time,---the first Sabbath and Sunday in April. These are important meetings, and should not be neglected. If they are attended to according to the plan suggested by the Gen-eral Conference Committee, they enable us to learn the standing of every member, and then the church can help such as need help, if there

are any such. In the past, members have gone away from the church, and have remained away for years without reporting, and the church has known nothing of them. This will be prevented, if the church quarterly meetings are properly at-tended to. Difficulties have remained unsettled, and have brought disgrace upon the church, and discouragement upon many that might have been helped had the discipline now suggested been carried out. Brethren, we hope you will attend to these meetings promptly, and we think good will result; for to our mind the plan proposed is only carrying out proper disci-There should be discipline and order in pline. the army of Christ, as well as in the army of our country.

And then there are the ordinances of the Lord's house. Are they meaningless? or does the Lord want his people to observe them? We think he wants his people to observe them ; for he says, "If ye know these things, happy are ye if ye do them." John 13:17. Again : "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11:26. And many more scriptures might be brought to show our duty on this

point. We wish leaders of companies that have not an ordained elder to let us know in time, and as far as possible help will be furnished for the occasion

MICHIGAN CONFERENCE COMMITTEE.

# QUARTERLY MEETINGS IN DAKOTA.

## MISSIONARY WORK IN NEBRASKA.

Now is the time for earnest missionary labor in this State. With the opening spring, thou-sands of families are coming in from all parts of the world, called here by the liberal offer of These people will make permanent free homes. settlers, and coming here strangers, they will soon seek the friendship of older settlers around them. Our people should be awake to these glorious opportunities of being the first in their neighborhood to visit them, showing that they truly belong to that "peculiar people, zealous of good works." Don't wait and let your worldly neighbors put you to shame in this Visit them as soon as they arrive, and matter. thus win the first place in their hearts. Invite them to your homes. Supply them with tracts and reading matter, laden with earnest prayers to God for his blessing, and you will not long be keeping the Sabbath alone.

Don't wait, hoping to get a minister to give a course of lectures. Ministers are scarce, and during the summer will be laboring in the cities and towns, and were they ever so plenty they could not do the work you have neglected. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." John 15:8. Ye,—every Seventh day Adventist in Nebraska is included in that ye; and if we would keep our place in the message, we must bear fruit; for "every branch in me that bear-eth not fruit he taketh away." Verse 2. Sow the seed, brethren and sisters, and in due season you shall reap (precious souls) if you faint GEO. B. STARR.

Fremont, Neb., March 16.

# STIRRING NEWS FROM SWEDEN.43

THE following is an extract from Sister White's appeal of Feb. 6. The letter which accompanies it, is right to the point. "In my last vision I was shown the import-

ance of the work in Northern Europe. people are awakening to the truth. . . was shown that many in Northern Europe had embraced the truth through reading. Their souls were hungering for light and knowledge, Their when some tracts or papers came into their hands, and they were represented to me as reading. The wants of their souls were met; the Spirit of God softened and impressed their hearts ; tears were in their eyes, and sobs came from burdened hearts. They knelt with the leaflets in their hands, and with earnest prayer besought the Lord to lead them, and help them receive the light as it was from him. Some surrendered themselves to God. Uncertainty was gone, and as they accepted the truth upon the Sabbath of the fourth commandment they felt that they were indeed standing upon the Rock of Ages. Many persons scattered all through Northern Europe were presented to me as being ready to accept the light of the truth."

The following letter from one who resides west of Stockholm is addressed to a sister in America who lives near Ishpeming, Michigan :--

your letter I have received another from Battle Creek, Michigan, inclosing a blank. This was for me to sign, and return with the subscription inclosed. But how to do this was the question. There I was with two empty hands; but I could not bear to do without the paper. We invited our neighbors to join us in raising the subscrip-tion price. The circumstances of some would not permit, and others said the Harold went to such extremes that they would not help. And in case I collected enough to make up the subscription, another difficulty came up as to what currency to send. Day after day passed, till yesterday N. went to town, and the *Harold* was handed him. He had asked how to get money to America by letter, but could get no exchange for so small an amount. When he came home, he said, 'Can you guess what I have found to day ?' He said it was something which we prized very much. I said, 'There is nothing I prize more than the Harold, but I do not believe you have that.' He showed me the Harold, saying, 'Do you believe it now?' Then my wife and I, together with the children, were greatly astonished, and all began to express their gratitude to God for this gift through our dear sister in America; for we believed that you and of God, of pro ir ing us with the Harold. "I assure you that it was sad to read the last number of our good paper, hardly expecting to get any more the coming year. "You can hardly believe, dear sister, the happiness we have evenings when we sit down to study. One takes the *Harold* and another the Bible, then, after earnest prayer to God, we begin the lesson. Sometimes we become so interested that we cannot stop till after midnight. New interest is awakened as we read. It seems to me that the Adventists are the clearest Bible interpreters found among Christian professors. May God's blessing rest upon their work, that they may reap a rich reward in Heaven. It rejoices us to read in the paper of the progress of the truth among the nations. Tockzelius, a col-porteur, has written to the *Harold*, and made known to the Adventists his acceptance of the truth. He came here last summer, and began to read the *Harold*. We then offered to lend it to stand he both believes and preaches the truth." The following is an extract from a letter written by this brother's daughter to the same sister in America :---"BELOVED SISTER IN CHRIST: We are very thankful for the truths which are set forth in the Swedish paper. I love the Adventists. We are well supplied with men who reach the word

of God, yet I sigh for the time to come when God shall sena a Seventh-day Adventist minister here. I believe if two could be found here to take a stand for the truth, I would be the third; but to take the first step I am not able. May God forgive me for this. I pray that God may prepare us to be established, and remain firm unto the end, gladly awaiting the coming of our Lord and Saviour Jesus Christ.'

The truth is getting a foothold in several different parts of that country. And as our warmhearted brethren in America continue to send their papers and tracts, the work is continually spreading. We see in this the power of the tract and missionary work. The Lord calls for laborers; some respond. He calls for more; and in every appeal he says: "Pray ye there-fore the Lord of the harvest, that he will send forth laborers into his harvest." It is evident that some one has been praying. And yet the harvest is truly plenteous. As but few men and women respond, the Lord is using other means—his silent messengers—through which he will advance the work. Modern inventions are being rapidly turned to hasten the progress of this closing work. The cars and printing-press are mighty means which he will use in warning a guilty and ungodly world. The mes-sage is going on the wings of the wind. The Lord says he will make a short work in the earth. He can and will turn fire, water, steam, electricity, and even wicked men, to help speed on this closing work. And may God help us to keep pace with his opening providences. J. S.

# Potes of Pews.

-TENNESSEE has elected a lady its State Librarian.

-THE German Reichstag will not be dissolved until autumn.

-PRESIDENT GREVY has granted aninesty to 151 communists, including some of the worst of them.

-THE liabilities of Archbishop Purcell are at least \$6,000,000, and may exceed this sum.

-THE Jewish Times computes the number of Jews all over the world to be 6,503,000.

-NINE-TENTHS of the 99 criminals in the Ohio Penitentiary for life, owe their imprisonment to whisk v.

-A DISPATCH from Calcutta, dated March 18, states that a great fire was raging in Rangoon that day.

-THE Portuguese explorer, Pinto, has arrived at Transvaal, having traversed Africa from west to east.

THE Irish Presbyterian Church has just lost a gift of \$50,000 through its repugnance to what it regards as ritualism.

---THE Baptist churches in Sweden have increased from 9 with 476 members in 1855, to 253 with nearly 14,000 members.

-THE Sultan of Turkey ratified the Russo-Turkish treaty on the 10th inst, and exchanged con-gratulations with the Czar.

-THERE are 1,542 theaters in Europe, of which Italy has 348, France 387, Germany 191, Spain 168, Austria 152, and England 150.

-IN a single day in the first week of March, over 3,000 persons passed through Kansas City, Missouri, seeking new homes in the West.

-DURING last year 327,813 volumes of fiction were drawn from two free libraries in Liverpool, while only 113,391 volumes on all other subjects were drawn.

--THE United States is to have 40,000 square feet of space in the International Exhibition to be opened in Sidney, Australia, the first week in Septemb**er**.

-THE Northern Pacific Railroad has been run-ning its trains over the Missouri river at Bismarck on rails laid on the ice, a bridge for which they cannot secure a patent.

--IT is bolieved that the newly-invented micro-phone may be utilized by detecting and announcing the subterranean explosions in volcanic districts which immediately precede earthquake shocks.

-THE damage by the recent flood at Szegedin, Hungary, is estimated at £1,500,000; 2,000 farmhouses have been destroyed. It is believed the waters will not entirely have subsided before July.

-AFTER a recent storm in Reading and Allentown, Pa, a strange yellowish deposit resembling sulphur was found on the ground. In some places it was half an inch deep. It had the color and smell of sulphur, and burned as readily, emitting he same fume.

-ST. PETERSBURG. March 18. The Golos states it is more than probable that Russia has notified Turkey of her intention to leave troops south of the Balkans until she is guaranteed against the payment of the war indemnity being prejudiced by the terms of the projected Turkish loan.

-AT the recent sale of the Brinley library in New York, which comprised an extraordinary number of antique and curious books, one of John Eliot's Indian Bibles, of which only a few copies are extant, was sold for \$1000, and a perfect copy of "The Bay Psalm-Book," printed at Cambridge in 1640, was sold for \$1,200.

---An estimable young man, the husband of a young wife, was killed in Cincinnati a few days ago, by the careless use of a pistol in the hands of a party of men who were intoxicated, and insisted on business trip East, and had just alighted from the cars at the time of the accident.

-A CORRESPONDENT of the Christian Weekly says that the gauge invented by Mr. Richards of Phila-delphia to measure the 20,000th part of an inch, is behind the time, as he saw in Moravia, N.Y., in 1870, gauge invented by a workman in the Philadelphia Mint, which would measure the 160,000th part of an inch!

-THE Peabody Donation Fund in London, according to the 14th annual report of its trustees, amounts to £699,131, of which £540,948 has been expended. By it 5,170 rooms have been provided for the artisan and laboring poor of that city, comprising 2,348 separate dwellings, occupied by 9,-860 persons. The average weekly rent of each dwelling is 4s., 4d.

-TUE Missionary Herald states that after one of the secretaries of the American Board had recently alluded in a discourse to the change wrought by the gospel in the Fiji Islands, a stranger told him that in 1846, when a boy, he was present at a cannibal feast on one of those islands, presided over by the king. Six years later he united with an assembly of 3,000 Christian worshipers on that same spot, and heard the king publicly avow his reception of Christianity

--A something has spring up in the Greek Orthodox. Church which promises to be serious. The Greek overnment, after allowing it to exist undisturbed for the last five years, has sent officers to take the children from its schools and to close the churches, while all the clergy who have joined the movement have been ordered to retire to a monastery, where they will be subjected to severe penance. leader of this new party is one Makrakis, who preaches about "restored Christendom," and pro-poses a reform within the existing church which shall restore the conditions that prevailed from the first to the third centuries.

--THERE was considerable excitement in the Reichstag on Monday, March 17. while that body discussed the report explanatory of the action of the government in instituting a petty state of siege in Berlin. Herr Liebknocht, Socialist, strongly cen-sured the measure. He declared that his party is a party of reform, not revolution; he also defended he course of the Socialist deputies in not rising from their seats when cheers were given for the Em-peror. Herr Liebknecht remarked, "If a republic is established in Germany,"—but he was unable to finish the sentence on account of the uproar. The President of the Reichstag censured Liebknecht's course, and threatened to deprive him of his right of speech. Count Von Eulenberg explained that the government's reason for proclaiming a state of siege was that Berlin was in great danger because it was the home of the Socialist agitation. Referr-ing to what he termed the "assassination and mur-der epidemic," he said investigation showed that the instruments of crime were prepared in Berlin and East Prussia.

# Obituary Potices.

"Blessed are the dead which die in the Lord, from hence forth." Rev 14:13.

WEBSTER.-Died, Feb. 10, 1879, at South Lancaster, Mass., Eugene A., only son of Daniel and Nancy Webster (both deceased), aged 11 years, 1 month, and 10 days. Remarks by the writer from 1 Cor. 15:26.

He sleeps the little sufferer sleeps:

I HEARTILY indorse what has been said about holding church quarterly meetings at the regular time, and would not under ordinary cir-cumstances recommend any deviation from this rule; but under our circumstances I have taken the liberty to appoint some of these meetings out of the regular time, in order that I may at-tend them, as seems necessary on account of the inexperience of the churches. The church at Swan Lake will, of course, hold their meeting at the regular time.

I hope these meetings may be of special interest. Let the scattered members of our churches attend them as far as possible, and let us hear from those who are not able to attend. I earnestly request all to be prompt with their reports, that we may be ready for the general quarterly meeting, which will be held at Swan Lake at the regular time,-the third Sabbath and first-day in April. As we have at present but one district, there will be no occasion for a separate district meeting this quarter.

Now let me say again to all the members and officers of our churches and tract societies, Be punctual and faithful in attending to your indi-vidual duties, and then our work will all be "well done." We all want to hear these welcome words when the Master comes. Shall S. B. WHITNEY. it be so ? Howard, Minn.

-An ingenious Meriden mechanic has made a perfect steam engine, the works of silver and gold, which only weighs fifteen grains; and three drops of water, when heated into steam, will drive it twenty minutes.

-Islands have repeatedly appeared near Sicily, through volcanic submarine action, and have disappeared again, within the last century. In 1783 the island of Nynoe rose above the sea off Iceland, and sank at the end of a year.

-JAMES FREEMAN CLARKE puts the Chinese question in few words very well in saying that in this country if a man is black we enslave him, if he is red we steal his land, and if he is yellow we will not let him come at all.

-TELEGRAPHIC rumors from Pekin point to the possibility of war with Russia. St. Petersburg is as confident that this is the result of British intrigue as London is that Russia is backing Afghanistan in the existing unpleasantness.

--AT the opening of the Democratic 46th Con-gress in special session, March 18, it was commonly remarked, by both Democrats and Republicans, "Well, the Confederacy has captured the capital at last.'

--IT is stated that in consequence of the shattered condition of the Pontifical finances, and the falling off of the offerings of the faithfut, an attempt is being made, under the auspices of the confraternity of St Peter, to give a new impulse to the collection of 1 eter's pence

His trials all are o'er; The guardian One his vigil keeps, Till death shall reign no more.

Then when the trumpet we shall hear. And all the saints arise, We hope to meet our brother dear, And join him in the skies. D. A. ROBINSON.

DYMOND.-Died of bronchitis. near Sterling, Kansas March 10, 1879, after an illness of ten days, Amelia, infant daughter of James and Bertha Dy mond, aged four months.

The writer tried to set before the bereaved family and sympathizing friends the hope of believers as found in the words of Paul, 1 Thess. 4:13-18. W. E. DAWSON.

MANN.-Died of pneumonia, Feb. 19, 1879, at Waterford, Ohio, Luther G., son of A. M. and B. E. Mann, aged 10 months. As we reached the meet-ing house, another procession met us. coming to bury an aged mother. The two caskets were borne into the house at the same time. Neither party knew that the other was coming. During the ser-vices, and as the congregation passed between the dead, one a lady whose eighty three years had fully ripened her for the tomb, the other a sweet babe torn from the aching breast of its mother, hearts were deeply moved. A. O. BURBILL,

# The Review & Herald. Battle Oreek, Mich., Fifth-Day, March 27, 1879.

### SPECIAL SESSION OF GENERAL CON-FERENCE.

THE special session of General Conference announced in REVIEW of March 6, is postponed from the date there given to April 17-21. This change is made because Bro. and Sister White cannot well be present before that time, and more time is needed to prepare some matters for the action of the Conference.

As this is not the regular annual meeting, statistical reports from the different State Conferences will not be expected. 'But every Conference should be represented, either by delegates or letter. A general invitation is extended to all who can come.

Make this a feast, if not of tabernacles, at least of The Tabernacle. We can now make all comfortable so far as a place of worship is concerned; and the Battle Creek church will do all in their power to make you comfortable at their homes.

The Tabernacle is now finished, and will be dedicated on this occasion. It is a building plain, substantial, commodious, convenient, and every way worthy of the cause it represents. Come and see it, and judge for yourselves.

Aside from this, the occasion will be one of great importance and interest. Bro. Andrews, who has not yet returned to Europe, will be present. At no previous period in our history could we point to so many marked evidences of the strength and progress of this cause. And the help of all is needed who have hearts to feel, and wisdom to plan, that the accumulating forces of this work may be properly directed.

Above all, we need, and expect to receive, the blessing of God upon this gathering of his people. Let us come seeking him, and he will be found of us. Let us come to pledge ourselves anew to this sacred work.

GENERAL CONFERENCE COMMITTEE.

me The article, "Startling results of the late Turkish War," given in another column, is from the correspondent of the Christian Union, dated Constantinople, Jan. 29, 1879. It presents the matter in a different light from any in which it has yet been brought out. The statements are candid and undoubtedly correct. There is no reason to believe the picture to be unfavorably painted, or overdrawn; and the "results" are indeed "startling." It does not present a very flattering prospect for the Turk. We believe that great changes are to be seen before long in that region.

#### YOUR THOUGHTS-WHERE?

THE old adage says, "Think twice before you speak." But some of our correspondents do not seem to think even once before they write. Notwithstanding the repeated notice given from this Office that no attention is paid to anonymous communications, and notwithstanding this is a rule which, so far as we know, prevails universally, letters still frequently come without any signature.

Sometimes a correspondent requests an answer by mail, yet gives only the initials of his name, or perhaps his name, but no post-office, or perhaps his post-office and no name, and perhaps neither name nor post-office.

It is often the case also that we wish to write to the correspondent, but cannot, because of some such failure as one or all of those mentioned above. Remember that simply the initials of your name, if you are a stranger, are not sufficient. We must have the name in full (unless you are so well known that the initials are just as good), and the P. O. address. Your name will not be divulged if you so request; but it should be given every time to the office to which you write. And it would be, if your thoughts were not-where?

for we like to know what is going on in the line of Sabbath agitation ; but to comply with their requests, and notice them all, would not be advisable. It would, in the first place, leave us no time for anything else; and, secondly, the reply would be of special interest only in the locality where the effort under review was made.

It would be better to use the weapons already provided than to forge new ones. The Sabbath publications of this Office contain arguments which have never been, and never can be, refuted; and they notice all the positions which the Right Reverend Doctors of this age, such as Mr. Stand-on-nothing, Mr. Daub-it-over, Mr. Mist-and-moonshine, and others to the end of the list, are accustomed to take.

So we would say to the brethren everywhere, Acquaint yourselves with these works; select such as the occasion may require ; and kindly, respectfully, but vigilantly, bring them to the notice of the people. Let every attack upon the Sabbath bring down an avalanche of these publications, to be spread over all the community. The honest in heart will give them attention, and the effect will not be lost.

### ATTENTION, KANSAS.

EVERY church in the State, that is not already supplied, should take measures to procure the bound volumes of Sister White's writings, called the "circulating library." These works are offered at half the retail price, or eight dollars' worth for four dollars.

The next quarterly meeting will be a good time to make arrangements for procuring these books. Bring this matter up at your business meeting. Some of us are growing cold spiritually, because we are not practicing the truths so vividly brought to our minds in these works. Let us read, think, and act.

CHAS. F. STEVENS.

#### NOTICE.

WE suggest that each State tract society hold its general meeting the 26th and 27th of April, the week following the General Conference and dedication. This will give time to get a full renort of the action of the General Conference.

We further suggest that Michigan hold its general quarterly meeting in connection with the dedication and General Conference.

S. N. HASKELL

#### THE APPLICATION.

PEOPLE should take care how they use illustrative adages. A physician had frequent calls to make on a ride of some distance, and his patient expressed her fear that it would be very inconvenient for him to travel so far on her account. "Oh, no," he replied in his blandest manner, "I have another patient near, and so I kill two birds with one stone !" J. H. W.

Appointments. "And as ye go, preach, saying, The kingdom of Heaven is at hand." Matt. 10:77

DISTRICT QUARTERLY MEETINGS. To be held April 12, 13.

For Dist. No. 4, at So. Amherst, Mass. All in this district are urgently invited to come to remain both days. Eld. Robinson designs to attend. E. G. BOLTER, Director

DIST. No. 2, N. E., at So. Lancaster, April 12. The reports should be returned immediately after the church quarterly meeting, to Miss L. C. Bee, So. Lancaster, Mass., who fills the vacancy made by the resignation of Sister Palmer on account of ill M. WOOD, Director. health.

DIST. No. 2. N. Y., at Roosevelt. As very important business will come before this meeting, we re quest a very general attendance. Let storms or bad roads be no excuse. S. N. WRIGHT, Director.

DIST. No. 1, Kansas, at Bull City, Osborn Co. Eld. Smith Sharp will be there. We want a general turnout. JAMES A. ASHBAUGH, Director.

DIST. No. 4, Me., at Milton. We request a general attendance of the members and friends at these meetings. We invite the brethren and sisters at Fryeburg and vicinity to make a special effort to meet with us. We expect each librarian will send his report to the secretary, Abbie Washburn, North Paris, Me., one week before this meeting. C. R. DAVIS, Director.

DIST. No. 4, Michigan, at Allegan, meetings to commence 10:30 A. M., Sabbath. Brethren, put forth an extra effort to be present. Earnestly seek the Lord for his blessing. Can Bro. Littlejol meet with us? ALEX. CARPENTER, Director. Can Bro. Littlejohn

DIST. No. 15, Michigan, at the house of Bro. D. A. Owen, near the County Farm. Let the members be in season. We shall expect a full report this L. G. MOORE, Director. time.

DIST. No. 1, Nebraska, at Decatur, Burt Co Come to the meeting, brethren; and as far as possible be prepared to settle up the one-third, that we may pay for tracts already purchased. Those who cannot come will please mail their money and re-ports of labor to H. A. Whittaker. Tekamah, Burt Co., Neb., on Monday, the 7th.

GEORGE DAWSON, Director.

DIST. No. 3, Indiana, at West Liberty, Howard Co., April 19, 20, 1879.

WM. COVERT, Director.

QUARTERLY meeting of the S. D. A. church at Gaines, Mich., at the Red School-house in Gaines, April 5, 6. Eld. H. M. Kenyon is expected. Ě. D. HARDY, Clerk.

THE Indiana T. and M. Society will hold its next State quarterly meeting at North Liberty, Ind., April 26, 27. This meeting is appointed one week later on account of the General Conference being held at the time of the regular appointment. Let all the districts report to the State Secretary. Let all T. and M. funds be sent to him, as we wish to set-T. and M. funds be posted to an interview of the publishing houses. S H. LANE, Pres.

SALEM CENTER, Ind., March 29, 30. S. H. LANE.

THE quarterly meeting of the Jackson, Mich. church will be held at Tompkins. E. P. GILES.

IF the Lord will, I will meet with the church in Niantic, R. I., the first Sabbath in April. S. S. MOONEY.

THE Illinois T. and M. quarterly meeting will be held April 24-27, 1879. Hold librarians' and directors' meetings at the appointed times. Report to the State Secretary at Belvidere. First service of the State meeting, April 24, at 7:30 P. M., at Serona. I regret that I was necessitated to postpone sev-eral of my Southern Illinois appointments. Excuse me, dear friends. and when I do meet you I shall G. W. COLCORD. endeavor to remain longer.

MICHIGAN State T. and M. quarterly meeting at Battle Creek, April 20, 1879. There are several reasons why all the T. and M. directors, and as many of our leading brethren as possibly can, should attend this meeting. It will be held in con-nection with the session of the General Conference and the dedication of the Tabernacle. Eld. Haskell will be present; and important matters pertaining to the missionary work will be considered, and plans will be laid for the summer labor in Michigan. Therefore we earnestly desire your presence and J. FARGO. counsel.

# Publishqys' Department.

"Not slothful in business." Rom. 12:11,

#### IOWA S. B. TREASURERS.

WILL the s. s. treasurers of Iowa report to me the Will the s. s. treasurers of lowa report to me the amount of money paid out during the present quarter, ending April 1, and also that of any previous quarter not reported? To whom was it paid, and when? I want your name and address, whether you have any report to make or not. Plenty of time for this before

### [Vol. 53, No. 13.

European Mission. Chilion W Neal \$69.00, Dexter Daniels 10.00.

> English Mission. Maggie Phillis \$5.00.

Danish Mission.

Nancy Herriman \$1.00, Chr Sorensen 2.00, John Nancy Herriman \$1.00, Chr Sorensen 2.00, John Lorntz 2 00, S Mortensen 5.00, Henry Ovenberg & wife 25.00, Andrew Olsen 25.00, Erik Christoffersen 1.00, Mary Christoffersen 50c, A M Christoffersen 25c, Ja-cob W Christoffersen 25c, Jacob Retrum 1.00, Stephen Olsen 1.00, Ole Jorgensen 1.00, Stine Bertelsen 50c, Karen Poulsen 50c, Pedar Sorensen 50c, Ole Hansen 50c, Niels Jensen 1.71, Soren Nielsen 50c, Svend Christianson 1.00, Marie Bertelsen 35c, L P Andersen 95 00, P H Sindlor 1.00, Long Macmagon 9.00 25.00, P H Sindley 1.00, Johan Magnuson 2.00.

Gen. Conf. Fund.

Mrs A M Fulton \$1.00, Wolcott Allen 1.00, Alpha haffee 2.50, Alma Chaffee 2.50, LE & Emma June Chaffee 2.50. 6.20, J N Moulton 2.00, A friend 17.00.

Mich. T. & M. Society.

Dist 14 per C Van Horn \$3,24, Dist 8 A A Fairfield

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of us. We are glad to receive these documents ;

AT Belvidere, Ill. Send in reports, and be sure to all come to the meeting.

B. VICKERY, Director.

DIST. No. 9, Illinois, at Onarga. J. W. TAIT, Director.

DIST. No. 6, Ohio, at Mendon, at the house of Sister Vaneman. Let ev in a liberal donation. Let every member report, and send nation. T. F. EMANS, Director.

DIST. No. 10, Iowa, at State Center. S. M. HOLLY, Director.

DIST. No. 2, Iowa, at Marion. J. T. MITCHELL, Director.

DIST. No. 8, Iowa, at Dunlap, Harrison Co. Eld. J. Bartlett will hold a two days' meeting in connec tion, commencing Friday evening. Will the friends from Dowville, Deloit, Denison, and vicinity, meet with us? We expect an interesting meeting. · A. W. BUNNELL, Director.

DIST. No. 2, Mo., at Utica. Come, dear brethren, let us get more earnestly into the work. N. W. ALLEE, Director.

Dist. No. 2, Neb., at Blue Valley. E. D. HUBLBURT, Director. the next quarterly meeting, if it be attended to imme diately. IRA J. HANKINS, Sec. Iowa Conf.

### NOTICE TO MINNESOTA.

Medford, Minn.

l HAVE now on hand a quantity of S. S. maps, S. S. Secretary's Records, and Class Records, Testimony No. 28, and Church Libraries. Will S. S. schools and churches please send in their orders at once.

NETTIE L. GRANT.

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